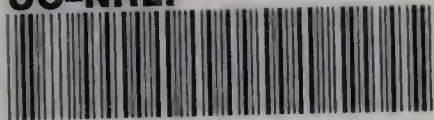
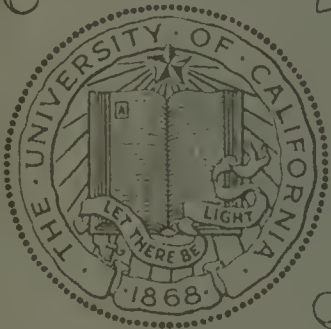
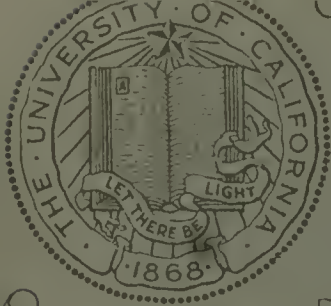


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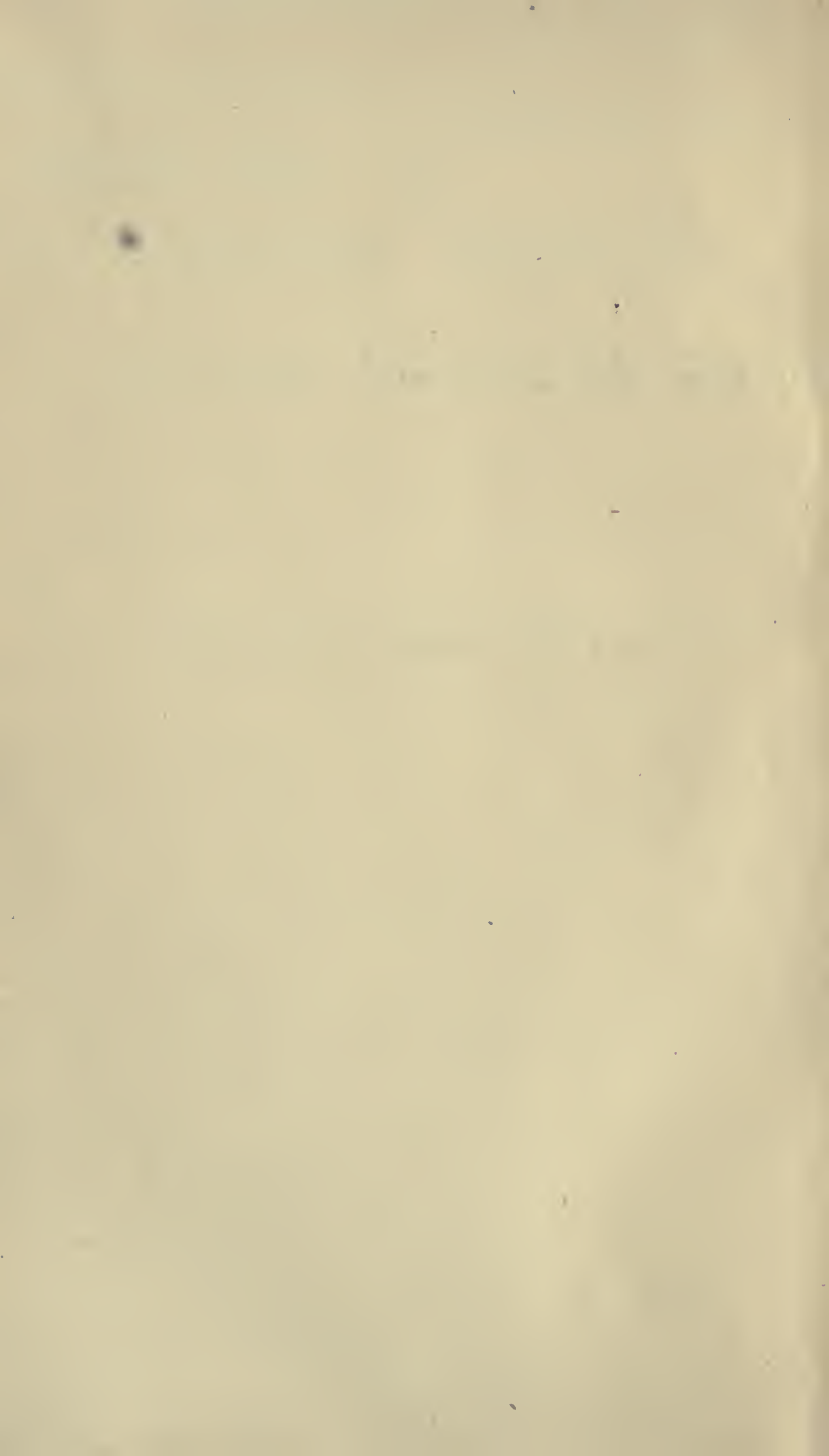
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^{the} Rev. Dr Jacob Voorsanger
With compliments & best wishes
of the Author.
San Francisco 24th August 1898

יום ד' ו' אלול - "טוב ברכה לרב' יעקב" -

GEMS FROM THE TALMUD.



G E M S

FROM

THE TALMUD,

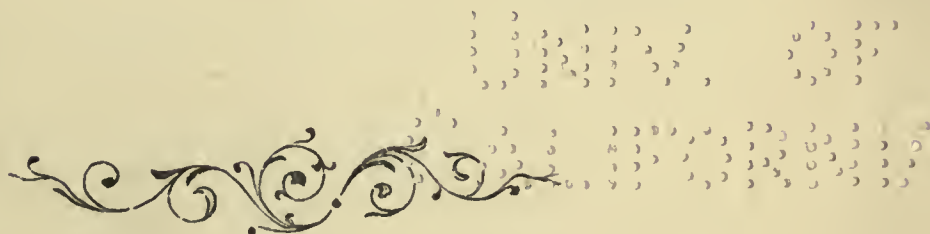
Translated into English Verse,

BY

REV. ISIDORE MYERS, B.A.

. in the Talmud told,
That book of gems, that book of gold,
Of wonders many and manifold.

Long fellow.



NEW YORK : G. P. PUTNAM'S SONS.

LONDON : SIMPKIN, MARSHALL & CO., LTD.

1894.

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Voorsanger

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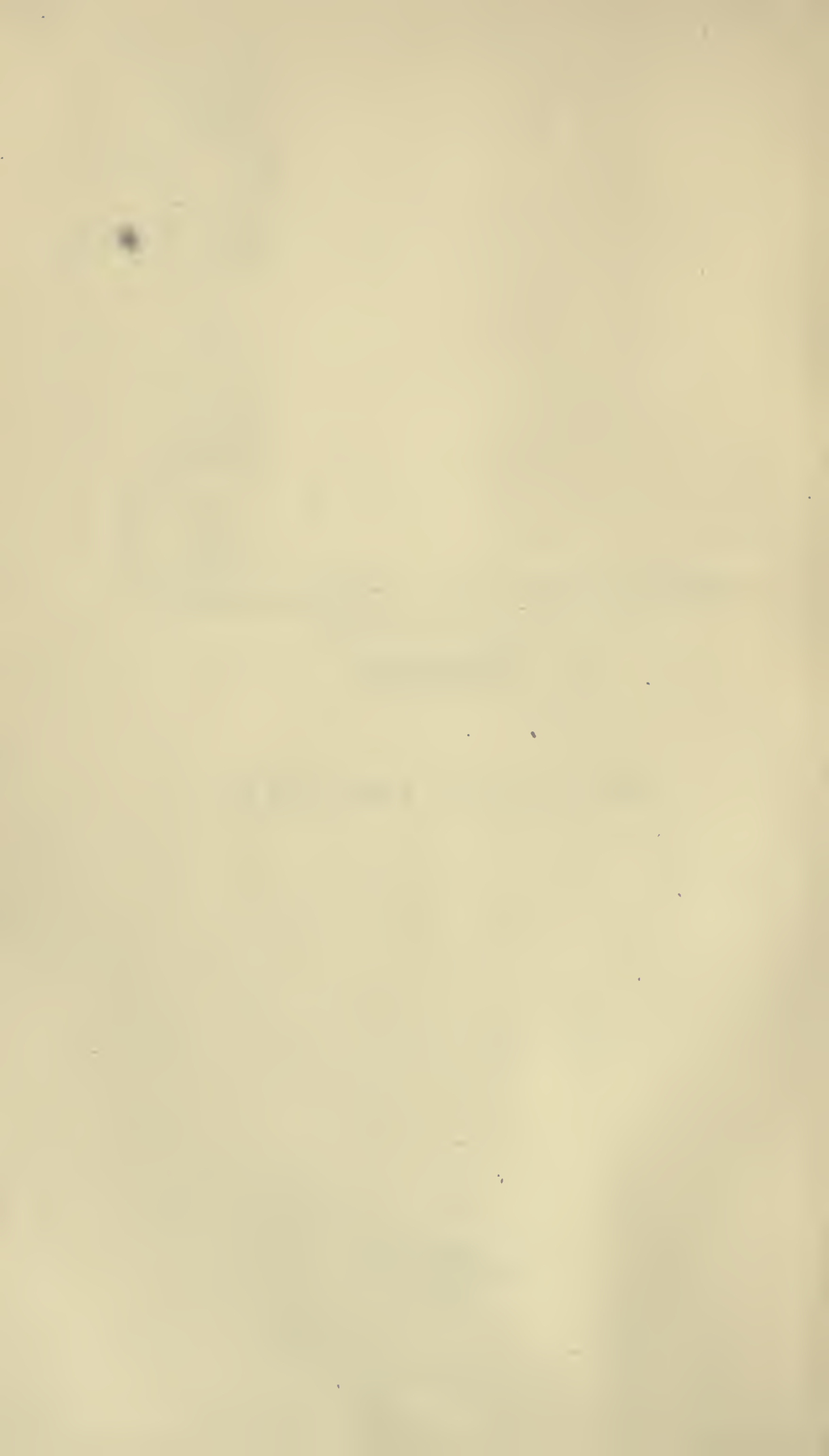
REVERENTLY AND AFFECTIONATELY

Dedicated

TO

MY DEAR FATHER.

442817



P R E F A C E .

THE Hebrew passages, selected, with few exceptions, from the *Babylonian* Talmud, have been carefully pointed, and the references are given both in Hebrew and in English characters.

As regards the metrical translations, which constitute the chief *novel* feature of this book, many of them first appeared some years ago in the *Melbourne Jewish Herald*, some in the same, some in a modified form; all the others were composed more recently in England, at various times and in different places. The idea of having these verses published was frequently suggested to me by many who were present at my lectures on the Talmud, a course of which I have had the honour to deliver in London and in the Provinces.

It has been my endeavour, as far as possible to make the translations *literal*, and, where it

has been necessary to paraphrase, I have tried to preserve the full sense of the original.

The sentences have been arranged in some order according to the subjects they treat of, and an Alphabetical Index at the end of the book should be found useful.

My best thanks are due and are hereby conveyed to all friends, Jewish and Christian, who have kindly given me useful hints and suggestions, or have in other ways encouraged me in my work. More especially am I indebted to a gentleman whose extreme modesty forbids me to name him here openly, but whose valuable services impel me to thank him most cordially.

In offering to the public as specimens a few out of the numerous jewels of Rabbinic thought found in the vast Talmudic store-house, not to mention the other rich treasures of Rabbinical Literature, it is my sincere hope that these "Gems from the Talmud," though differing in beauty and lustre, will all prove valuable and acceptable.

I. M.

LONDON, *December*, 1893.

(1) תורה תחלתה גמילות חסדים

וסופה גמילות חסדים :

(סוטה י"ד.)

(2) גדול העושה צדקה

יותר מכל-הקרבנות :

(כוכה מ"ט.)

(3) כל-צדקה וחסד

שישראל עושים בעולם הזה

שלום גדול ופרקליטין גדולים

בין ישראל לאביהם שבשמים :

(ז"ב י.)

(4) כשם שהחטאת מכפרת על-ישראל

כך צדקה מכפרת על-אומות העולם :

(ז"ב י.)

The Essence of Religion.

- (1) All virtues doth beneficence transcend,—
With it the Torah doth begin and end.

(*Sotah* 14a).

Charity Superior to Sacrifices.

- (2) An act of charity's of greater worth
Than all the sacrificial rites on earth.

(*Succah* 49b).

Charity and Benevolence our Advocates.

- (3) The kindly deeds that we increase,
And all the generous gifts we've given,
Ascend as messengers of peace,—
To plead for us they never cease
Before our Father that's in heaven.

(*Baba Bathra* 10a).

Charity Atones for the Gentiles.

- (4) As Israel's sacrifices once atoned
For sins which were with true repentance owned,
So is the charity of Gentiles sure
For all their sins atonement to procure.

(*Baba Bathra* 10b).

(5) יְהִי בֵיתְךָ פֶּתוּחַ לְרוּחָהּ

וְיִהְיוּ עֲנִיִּים בְּנֵי בֵיתְךָ !

(אבות א' ה')

(6) כָּל הַנוֹתֵן פְּרוּטָה לְעָנִי

מִתְבָּרֵךְ בִּשְׁשׁ בְּרָכוֹת •

וְהַמֵּפִיסוֹ בְּדַבָּרִים

מִתְבָּרֵךְ בְּעֶשְׂרֵת עֲשָׂרָה בְּרָכוֹת :

(ב"ב ט' ז')

(7) אֵין צְדָקָה מִשְׁתַּלְמֶת

אַלָּא לְפִי חֶסֶד שְׂבֵה :

(סוכה מ"ט ז')

(8) מִה־שְׁרִיזֵין זֶה כָּל־קִלְפָּה וְקִלְפָּה

מִצְטַרְפֶּת לְשְׁרִיזֵין גָּדוֹל •

אִם צְדָקָה כָּל־פְּרוּטָה וּפְרוּטָה

מִצְטַרְפֶּת לְחֶשְׁבֹן גָּדוֹל :

(ב"ב ט' ז')

(9) כָּל הַמַּעֲלִים עֵינָיו מִן־הַצְדָּקָה

בָּאֵלוֹ עוֹבֵד עֲבוּדָה זָרָה :

(כתובות ס"ח ז')

The Poor.

- (5) O let thy house stand open wide,
That in thy home the poor abide !

(*Aboth I. 5*).

Kind Words to the Poor.

- (6) Who gives his mite to one distress'd,
With many blessings shall be bless'd ;
Who gives with words of sympathy,
With twice as many bless'd shall be.

(*Baba Bathra 9b*).

Alms.

- (7) All gifts of alms their recompense shall gain
According to the *kindness* they contain.

(*Succah 49b*).

The Poor Man's Mite.

- (8) As oft by joining scale to scale,
Is made the largest coat-of-mail,
So, added, all the mites you've given
Shall reach a large amount in heaven.

(*Baba Bathra 9a*).

The Uncharitable.

- (9) To claims of charity who shuts his eyes,
To idol-worshippers himself allies.

(*Kethuboth 68a*).

(10) כֹּל שְׂאִינוּ מִבֶּקֶר אֶת־הַחוֹלָה

בְּאֵלוֹ שׁוֹפֵךְ דָּמִים :

(נדרים מ' י')

(11) תֵּן־לוֹ מִשְׁלוֹ

שְׂאֵתָה וְשִׁלָּךְ שְׁלוֹ !

(אבות ג' ח')

(12) עֲשֶׂרָה דְּבָרִים קָשִׁים נִבְרָאוּ בְּעוֹלָם • —

הַר קָשָׁה בְּרֹזַל מִחֲתָכוֹ •

בְּרֹזַל קָשָׁה אִישׁ מִפְּעָפְעוֹ •

אִישׁ קָשָׁה מִים מְכַבִּים אוֹתוֹ •

מִים קָשִׁים עָבִים סוֹבְלִים אוֹתָם •

עָבִים קָשִׁים רוּחַ מְפֹרֶתָם •

רוּחַ קָשָׁה גּוֹף סוֹבֵלוֹ •

גּוֹף קָשָׁה פֶּחַד שׁוֹבְרוֹ •

פֶּחַד קָשָׁה יַיִן מְפִיגוֹ •

יַיִן קָשָׁה שִׁנָּה מְפַכֶּחֶתוֹ •

וּמִיתָה קָשָׁה מְבַלֵּם •

וּצְדִיקָה מַצִּילַת מִן־הַמִּיתָה !

(ב"ב י' י')

Neglecting the Sick.

- (10) Who fails to tend the sick incurreth guilt
As though by him had human blood been spilt.
(*Nedarim* 40a).
-

Give to God.

- (11) Give unto Him of that which is His own !
For thou and thine belong to Him alone.
(*Aboth* III. 8).
-

Charity the Mightiest Thing on Earth.

- (12) There are ten strong things in the world :—
The rock is strong, but iron breaks it ;
The iron's strong, but fire can melt it ;
The fire is strong, water can quench it ;
Water is strong, the clouds absorb it ;
The clouds are strong, the winds disperse them ;
The wind is strong, a man withstands it ;
A man is strong, but fear unmans him ;
Man's fear is strong, but wine removes it ;
And wine is strong, but sleep dispels it ;
But stronger than all these is—death !
Yet charity can save from death !
(*Baba Bathra* 10a).

- (13) אִיזוּהִי דֶרֶךְ טוֹבָה שְׂיִדְבֵּק בָּהּ הָאָדָם?
 לֵב טוֹב לַשָּׁמַיִם וְלֵב טוֹב לַבְּרִיּוֹת:
 (אדר"נ י"ד ה')
-

- (14) "וְאַנְוָהוּ"—
 הָיִי דוֹמָה לוֹ!
 מָה הוּא חֲנוּן וְרַחוּם •
 אַף אַתָּה הֵיָה חֲנוּן וְרַחוּם!
 (שבת קל"ג:)
-

- (15) כָּל הַמְּרַחֵם עַל-הַבְּרִיּוֹת
 בִּידוּעַ שֶׁהוּא מוֹרְעוֹ שֶׁל-אַבְרָהָם אָבִינוּ:
 (בינה ל"ז:)
-

- (16) כָּל הַמְּרַחֵם עַל-הַבְּרִיּוֹת
 מְרַחֵמִין עָלָיו מִן-הַשָּׁמַיִם •
 וְכָל שְׂאִינוֹ מְרַחֵם עַל-הַבְּרִיּוֹת
 אֵין מְרַחֵמִין עָלָיו מִן-הַשָּׁמַיִם:
 (שבת קנ"א:)

A Good Heart.

- (13) What leads to all the good that man can find?
 'A heart that's good to Heav'n and to mankind.
(Aboth of R. Nathan XIV. 5).
-

Honour God by Imitating Him.

- (14) You'll then best glorify your heav'nly Sire,
 When to resemble Him you will aspire,—
 Abounding, like the Merciful above,
 In tender mercy and in gracious love.
(Shabbath 133b).
-

The True Child of Abraham.

- (15) Whosoever on showing compassion is bent,
 From the patriarch Abram may claim his
 descent.
(Betsa 32b).
-

Only the Merciful shall Receive Mercy.

- (16) Who shows compassion to mankind,
 From Heaven shall compassion find;
 But who compassion doth not own,
 To him shall none from Heav'n be shown.
(Shabbath 151b).

(17) שְׁלֹשָׁה סִמָּנִים יֵשׁ בְּאוֹמָה זֶה—
הֶרְחָמָנִים וְהַבִּישָׁנִים וְגוֹמְלֵי חֲסָדִים :
(יִצְמוֹת ע"ט .)

(18) הֵיךְ מִתְלַמְּדִיו שֶׁל-אַהֲרֹן—
אוֹהֵב שָׁלוֹם וְרוֹדֵף שָׁלוֹם
אוֹהֵב אֶת-הַבְּרִיּוֹת
וּמִקְרָבָן לַתּוֹרָה !
(אֲבוֹת א' י"ב)

(19) הַשּׁוֹנֵא אֶת-חֲבֵירוֹ
הֵרִי זֶה מִשּׁוֹפְכֵי דָמִים :
(ד"א רַבָּה י"א)

(20). כָּל-אַהֲבָה שֶׁהִיא תְלוּיָה בְּדָבָר
בְּטֵל דָּבָר בְּטֵלָה אַהֲבָה .
וְשֶׁאֵינָה תְלוּיָה בְּדָבָר
אֵינָה בְּטֵלָה לְעוֹלָם :
(אֲבוֹת ה' י"ט)

Jewish Characteristics.

- (17) By three distinctive signs we trace
The members of the Jewish race :—
A tender heart, self-reverence,
And practical benevolence.

(*Yebamoth* 79a).

Love of Humanity.

- (18) Strive to be of Aaron's true disciples—
Loving and pursuing peace each day,
Ever loving all thy fellow-creatures,
Bringing them beneath religion's sway !

(*Aboth I.* 12).

Hatred is Murder.

- (19) The man that hates his neighbour may be said
To be of those that human blood have shed.

(*Derech Eretz Rabba* 11).

Love.

- (20) When Love upon a motive doth depend,
'Twill with the motive end ;
But when it hath no motive, Love is sure
For ever to endure.

(*Aboth V.* 19).

(21) אֶהְבֶּה מִבְּטָלַת הַשּׁוֹרָה
וְשִׁנְאָה מִבְּטָלַת הַשּׁוֹרָה :

(סנהד' ק"ה :)

(22) דַּעֲלֵךְ סְנִי
לְחִבְרֵךְ לֹא תַעֲבִיר !

(שבת ל"א .)

(23) הוּי דָן אֶת-כָּל-הָאָדָם
לְכַף זְכוּת !

(אבות א' ו')

(24) אֶל-תִּדִין אֶת-חִבְרֵךְ
עַד שֶׁתִּגִּיעַ לְמְקוֹמוֹ !

(אבות ב' ה')

(25) אֶל-תְּהִי דָן יְחִידִי !
שֶׁאִין דָן יְחִידִי אֶלָּא אַחֵר :

(אבות ד' י')

(26) הוּי מְקַבֵּל אֶת-כָּל-הָאָדָם
בְּסֵבֶר פָּנִים יְפוּת !

(אבות א' ט"ו)

Love and Hate.

- (21) When love or hatred sways the heart,
A man will from his rules depart.

(*Sanhedrin* 105b).

The Golden Rule.

- (22) Whatever hateful is to *you*
Unto your neighbour never do !

(*Shabbath* 31a).

Judge Charitably.

- (23) Judge charitably every man,
And justify him all you can !

(*Aboth* I. 6).

Judge Not.

- (24) Judge not your fellow-man's condition
Until you be in *his* position !

(*Aboth* II. 5).

Judge Not Alone.

- (25) Judge not alone ! for none
Can judge alone save One.

(*Aboth* IV. 10).

Courtesy.

- (26) Receive each man, at every meeting,
With affable and friendly greeting !

(*Aboth* I. 15).

(27) אִיזְהוּ מְכַבֵּד ?

הַמְכַבֵּד אֶת-הַבְּרִיּוֹת :

(אבות ד' א')

(28) יְהִי כְבוֹד חֲבֵרְךָ

חָבִיב עָלֶיךָ כְּשִׁלְךָ !

(אבות ב' ט"ו)

(29) הַמְתַּכְבֵּד בְּקִלּוֹן חֲבֵרוֹ

אֵין לוֹ חֵלֶק לְעוֹלָם הַבָּא :

(ירוש' סגיגה ב' י')

(30) נֹחַ לוֹ לְאָדָם שִׁפִּיל עֲצָמוֹ לְכַבֵּשׁן הָאִשׁ

וְאֶל-לִבִּין פְּגִי חֲבֵרוֹ בְּרַבִּים :

(ב"מ נ"ט')

* * *

(31) כָּל הַמְלִבִּין פְּגִי חֲבֵרוֹ בְּרַבִּים

בְּאֵלוֹ שׁוֹפֵךְ דָּמִים :

(ב"מ נ"ח:)

Respect.

- (27) Who does respect and honour find?
Who honours and respects mankind.

(*Aboth IV. 1*).

A Neighbour's Honour.

- (28) Thy neighbour's honour e'er be prone
To hold as sacred as thine own!

(*Aboth II. 15*).

A Neighbour's Shame.

- (29) Who gets his honour through his neighbour's
shame,
No share of future bliss can ever claim.

(*Jer. Chagiga 2*).

Putting to Shame.

- (30) In a fiery furnace 'tis better to rush
Than a fellow-man publicly put to the blush.

(*Baba Metsia 59a*).

* * *

- (31) Who putteth publicly to shame
His fellow-man, incurreth blame
As great as would have been his guilt
If he his neighbour's blood had spilt.

(*Baba Metsia 58b*).

(32) הַמִּלְבִּין אֶת-פְּנֵי חֲבֵרוֹ בְּרַבִּים

אֵין לוֹ חֵלֶק לְעוֹלָם הַבָּא •

(3"מ כ"ט •)

(33) אַל-תִּשְׁתַּדֵּל לִרְאוֹתוֹ

בְּשַׁעַת קִלְקֻלָּתוֹ !

(אבות ד' כ"ג)

(34) כָּל הַמְּסַפֵּר לְשׁוֹן הָרַע

בְּאֵלּוֹ כָּפַר בְּעֵיקָר :

(ערכין ט"ו :)

(35) אִם אוֹמְרִים עָלֶיךָ אַחֲרִים דָּבָר רָע

אַל תִּתְּנֵם !

גָּדוֹל יִהְיֶה בְּעֵינֶיךָ בְּקָטָן •

אִם אָמַרְתָּ עַל-אַחֲרִים דָּבָר רָע

קָטָן יִהְיֶה בְּעֵינֶיךָ בְּגָדוֹל

עַד שֶׁתִּלָּךְ וּתִפֹּס עָלָיו !

(דא"ז א')

Putting to Shame.

- (32) Who puts his neighbour publicly to shame
To future bliss shall forfeit all his claim.

(*Baba Metsia* 59a).

A Neighbour's Disgrace.

- (33) Seek not to see thy neighbour's face,
If he be still in his disgrace!

(*Aboth IV.* 23).

Slander.

- (34) The man that is to slander given
Denies, in sooth, the God of Heaven.

(*Erachin* 15b).

Calumny.

- (35) If other men have spoken of you ill,
Be still!
The calumny, though great, but *little* deem!
If you have spoken ill of other men,
Why then,
The calumny, though little, *great* should seem,
Until you've gained their favour and esteem.

(*Derech Eretz Zuta I.*).

(36) יְהִי מִמּוֹן חֶבְרָךְ
חָבִיב עָלֶיךָ בְּשֻׁלְךָ!

(אבות ב' י"ז)

(37) קָשָׁה גִּזְלֵי הָרִיוֹט
יוֹתֵר מִגִּזְלֵי גִבּוֹהַ :

(ב"ב פ"ח י')

(38) לֹא עֲכָבְרָא גִנְבִּי
אֶלָּא חוֹרָא גִנְבִּי :

(גיטין מ"ה י')

(39) הוֹקֵשׁוּ מִלּוֹי רַבִּית
לְשׁוֹפְכֵי דָמִים :

(ב"מ ס"א י')

A Neighbour's Property.

- (36) Thy neighbour's goods be ever prone
To hold as sacred as thine own !

(*Aboth II. 17*).

Honesty.

- (37) To rob a mortal 'neath the sky
Is worse than robbing God on high.

(*Baba Bathra 88a*).

The Receiver Worse than the Thief.

- (38) 'Twas not the mouse
Within the house
Committed theft ;
It was the hole
Where what it stole
It brought and left.

(*Gittin 45a*).

Usury.

- (39) Who lend on usury are like in guilt
To those by whom the blood of men is spilt.

(*Baba Metsia 61b*).

(40) אִם עָשִׂיתָ לַחֲבֵרְךָ רָע קִימָעָא
 יִהְיֶה בְּעֵינֶיךָ הַרְבֵּה •
 וְאִם עָשִׂיתָ לַחֲבֵרְךָ טוֹבָה הַרְבֵּה
 יִהְיֶה בְּעֵינֶיךָ מְעַט •
 וְאִם עָשָׂה לְךָ חֲבֵרְךָ טוֹבָה קִימָעָא
 יִהְיֶה בְּעֵינֶיךָ הַרְבֵּה •
 וְאִם עָשָׂה לְךָ רָעָה רַבָּה
 יִהְיֶה בְּעֵינֶיךָ קִימָעָא !

(אדר"ג ת"א י"א)

(41) אִיזוּ הִיא דְּרַךְ יִשְׂרָאֵל
 שִׁיבוֹר לֹא הָאָדָם ?
 כָּל-נֶשְׁמָה תַּפְאֶרֶת לַעֲשֹׂהָ
 וְתַפְאֶרֶת לֹא מִן-הָאָדָם :

(אבות ב' א')

(42) כָּל שְׁרוּתַּי הַבְּרִיּוֹת נֹחָה הֵימָּנִי
 רוּחַ הַמָּקוֹם נֹחָה הֵימָּנִי •
 וְכָל שְׂאִין רוּחַ הַבְּרִיּוֹת נֹחָה הֵימָּנִי
 אֵין רוּחַ הַמָּקוֹם נֹחָה הֵימָּנִי :

(אבות ג' י"ג)

(43) אֶל-תְּהִי בֹא לְכָל-אָדָם
 וְאֶל-תְּהִי מַפְלִיג לְכָל-דָּבָר !
 שְׂאִין לְךָ אָדָם שְׂאִין לֹא שַׁעָה
 וְאֵין לְךָ דָּבָר שְׂאִין לֹא מָקוֹם :

(אבות ד' ג')

Duty to One's Neighbours.

- (40) The smallest harm regard as great,
 The greatest good as little rate,
 In deeds which *you* to others do !
 The smallest good as great esteem,
 The greatest harm as little deem,
 In deeds which *others* do to you !

(*Aboth of R. Nathan XLI. 11*).

The Path to Choose.

- (41) Which is the path, both right and wise,
 That for himself a man should find ?
 That which himself much dignifies,
 And brings him honour from mankind.

(*Aboth II. 1*).

Please Man to Please God.

- (42) Who gratifies his neighbours' minds,
 In him God's Spirit pleasure finds ;
 Who fails men's minds to gratify,
 Doth fail to please his God on high.

(*Aboth III. 13*).

Contempt.

- (43) Despise no man, nor scorn his pow'r !
 Nor, carping, cast on aught disgrace !
 There's not a man without his hour,
 And not a thing without its place.

(*Aboth IV. 3*).

(44) לְעוֹלָם תִּהְיֶה שְׂמָאל דְּרוּחָה

וַיִּמִּין מִקְרָבָת :

(סוטה מ"ז י')

(45) כָּל הַמַּעֲבִיר עַל-מְדוּתָיו

מַעֲבִירִין לוֹ עַל-כָּל-פְּשָׁעָיו :

(ר"ה י"ז י')

(46) אֵיזוֹ גִבּוֹר שְׂבַגְבוּרִים ?

מִי שֶׁעוֹשֶׂה שׁוּגָא אוֹהֵבוֹ :

(אדר"ב כ"ג א' י')

(47) אוֹ חֲבֵרוֹתָא

אוֹ מִיתוּתָא :

(תענית כ"ג י')

(48) אַבָּב הַנּוֹאֲתָא נְפִישֵׁי אַחֵי וּמְרַחֲמֵי .

אַבָּב בְּזִיוְנֵי לָא אַחֵי וְלֹא מְרַחֲמֵי :

(שבת ל"ב י')

Forbearance.

- (44) With your left hand push away !
 With your right hand cause to stay !

(*Sotah* 47a).

Forgiveness.

- (45) The man by whom his neighbours are forgiven,
 Himself sweet pardon shall receive from
 Heaven.

(*Rosh Hashanah* 17a).

Turning Foes into Friends.

- (46) The name of "Bravest of the Brave,"
 On whom should we bestow ?
 On him who turns into a friend
 His greatest mortal foe.

(*Aboth of R. Nathan* XXIII. 1).

Friendship.

- (47) Or Comrade sweet,
 Or Death I'd greet.

(*Taanith* 23a).

Fair-Weather Friends.

- (48) At the door of the rich there is many a friend
 and a brother ;
 At the door of the poor there's neither the
 one nor the other.

(*Shabbath* 32a).

(49) אֶל-יִפְטָר אָדָם מִחֲבֵרוֹ
 אֵלָּא מִתּוֹךְ דְּבַר הֶלְכָּה •
 שְׁמִתּוֹךְ בֶּךָ זוֹכְרָהוּ :

(ברכות ל"א •)

(50) כָּל הַמְּבַקֵּשׁ רַחֲמִים עַל-חֲבֵרוֹ
 וְהוּא צָרִיךְ לְאוֹתוֹ דְּבַר
 הוּא נֶעְנֶה תְּחִלָּה :

(ב"ק נ"ב •)

(51) אֶל-תִּרְצֶה אֶת-חֲבִירְךָ
 בְּשַׁעַת כְּעֶסוֹ !

(אבות ד' כ"ג)

(52) אֶל-תִּנְחַמְהוּ
 בְּשַׁעַת שְׁמִתּוֹ מִטָּל לְפָנָיו !

(אבות ד' כ"ג)

(53) לְעוֹלָם אֶל-תְּהִי בְּרַכַּת הַדְּיוֹט
 קָלָה בְּעִינֶיךָ !

(מגילה ט"ו)

A Word at Parting.

- (49) When from thy friend thou art about to part,
Let some instructive word be spoken ;
That word he'll ever cherish in his heart,
And thee remember by its token.

(*Berachoth* 31a).

Pray for Others.

- (50) Who for his neighbour's sake doth plead
That God to him a gift may send,
If he himself that boon doth need,
Receives that boon before his friend.

(*Baba Kama* 92a).

Anger.

- (51) Seek not thy neighbour to assuage
While still he manifests his rage !

(*Aboth IV.* 23).

Comforting.

- (52) Thy fellow-man to comfort do not try
While still he sees his dead before him lie !

(*Aboth IV.* 23).

Blessing.

- (53) Another's blessing ne'er despise,
Though looking simple in thine eyes !

(*Megillah* 15a).

(54) לְעוֹלָם אֶל־תְּהִי קָלֶלֶת הָדִיוֹט

קָלָה בְּעֵינֶיךָ !

(ב"ק נ"ג י')

(55) בִּירָא דְּשִׁתִּית מִנִּיה מִיָּא

לָא תִשְׁדִּי בִיה קָלָא !

(ב"ק נ"ז :)

(56) חֲמָרָא לְמָרָא

וְטִיבוּתָא לְשִׁקְיָא :

(ב"ק נ"ז :)

(57) אוֹמְרִים מְקַצֵּת שְׂבָחוֹ שֶׁל־אָדָם בְּפָנָיו

וְכֵלּוֹ שֶׁלֹּא בְּפָנָיו :

(עירובין י"ח :)

(58) קָשׁוּט עֲצָמֶךָ

וְאַחֵר כֶּךָ קָשׁוּט אַחֲרִים !

(ב"מ ק"ז :)

Curse.

- (54) Think never lightly of an imprecation
That's uttered by a man of lowly station !
(*Baba Kama* 93a).
-

Ingratitude.

- (55) Cast not a stone into the well
Whose water did your thirst dispel !
(*Baba Kama* 92b).
-

Misplaced Gratitude.

- (56) The master owns the wine of sweetest flavour ;
The butler gets the credit for the favour.
(*Baba Kama* 92b).
-

Praise.

- (57) Before his face you praise a man
With praises but a few ;
Behind his back praise him with all
The praise that is his due !
(*Erubin* 18b).
-

Improving.

- (58) Improve *thyself*—and then
Improve all other men !
(*Baba Metsia* 107b).

(59) מוֹם שֶׁבָּךְ
 אֶל-תֹּאמַר לַחֲבֶרְךָ!
 (ב"מ נ"ט :)

(60) "וַיְהִי בַיָּמֵי שְׁפוֹט הַשּׁוֹפְטִים—
 דֹּר שְׁשׁוּפֹט אֶת-שׁוֹפְטָיו •
 אוֹמַר לוֹ—"טוֹל קִיסָם מִבֵּין עֵינֶיךָ!"
 אוֹמַר לוֹ—"טוֹל קוֹרָה מִבֵּין עֵינֶיךָ!"
 (ב"ב ט"ו :)

(61) אֶל-יִשְׁנָה אָדָם דַּעְתּוֹ
 מִדַּעַת חֲבֵרָיו וּבְנֵי אָדָם :
 (ד"א ז')

(62) חֲבֶרְךָ קִרְיֶיךָ חֲמָרָא—
 אֶכְפֶּא לְגַבִּיךָ מוֹשׁ!
 (ב"ק נ"ב :)

(63) אָדָם צָרִיךְ לָצֵאת יָדָי הַבְּרִיּוֹת
 בְּרֶךְךָ שֶׁצָּרִיךְ לָצֵאת יָדָי הַמָּקוֹם :
 (ירוש' שקלים ג')

Reproving.

- (59) Taunt not a man with that defect
Which in thyself thou canst detect !

(*Baba Metsia* 59*b*).

Reprovers Reproved.

- (60) Woe to the age in which the judged, alas,
May justly on their judges sentence pass !
If one, who doth reprove his neighbour, cries,—
“Do thou take out the splinter of thine eyes!”
The other answers in a chiding tone,—
“Do thou remove the beam out of thine own!”

(*Baba Bathra* 15*b*).

Eccentricity.

- (61) Let no one act as if he had a mind
That differed from his friends and all mankind !

(*Derech Eretz* 7).

Submission.

- (62) Your neighbour calls you “Ass” before your
face—
Then quickly on your back a saddle place !

(*Baba Kama* 92*b*).

Appearances.

- (63) Before our fellow-creatures we must be
As blameless as before the Deity.

(*Fer. Shekalim* 3).

(64) כָּל-מָקוֹם שֶׁאָסְרוּ חֲכָמִים מִפְּנֵי מַרְאִית הָעֵין
אֶפִּילוּ בְּהֶדְרֵי הַדְּרִים אָסוּר :
(שבת קמ"ו :)

* * *

(65) הִרְחַק מִן-הַפְּעוּר
וּמִן-הַדּוּמָה לַפְּעוּר :
(אדר"ג ב' ב')

(66) שְׁלֹשָׁה שֶׁתַּפִּים הֵם בְּאָדָם—
הַקְּדוֹשׁ בְּרוּךְ הוּא וְאָבִיו וְאִמּוֹ •
בְּזִמְן שֶׁאָדָם מְכַבֵּד אֶת-אָבִיו וְאֶת-אִמּוֹ
אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא—
"מַעֲלָה אֲנִי עָלֵיהֶם
כִּי אֵלֹו דִּרְתִּי בִּיגִיהֶם וְכִבְדוּנִי" :
(קידושין ל' :)

(67) רְחִילָא בְּתַר רְחִילָא אֲזִילָא •
בְּעוּבְרֵי אִמָּא בְּךְ עוּבְרֵי בְּרֵתָא :
(כתובות ס"ג •)

Appearances.

- (64) Whatever, for appearance' sake,
 The sages have forbidden,
 Should not be done by any man,
 Though in his chamber hidden.

(*Shabbath* 146b).

* * *

- (65) From that which *is* unseemly,—run !
 And that which *seems* unseemly,—shun !

(*Aboth of R. Nathan* II. 2).

Parents.

- (66) God, your Father and your Mother,—
 They have each a share in you ;
 If you pay to both your parents
 That respect which is their due,
 Then together with your parents
 God considers He doth dwell,
 And by honouring your parents
 You do honour God as well.

(*Kiddushin* 30b).

Example.

- (67) The sheep will follow one another :
 A daughter acts as acts the mother.

(*Kethuboth* 63a).

(68) שוֹתָא דִּינוּקָא בְּשׁוּקָא

אוֹ דֹּאבָא אוֹ דֹּאמָא :

(סוכה כ"ו :)

(69) כָּל הַקּוֹנֶה עֶבֶר עֲבָרִי

בְּקוֹנֶה אֶדְוֶן לְעֶצְמוֹ :

(קידושין כ' י')

(70) דִּי לְעֶבֶר

שְׂיָהָא כְּרַבּוֹ :

(ברכות כ"ח :)

(71) כָּל-מֶה-נְשִׂיאֵי מֶרְךָ בֵּעַל הַבַּיִת עֲשֵׂה—

חוּץ מִצָּא !

(פסחים פ"ו :)

(72) גָּדוֹל הוּא הַשָּׁלוֹם

שֶׁהַשָּׁלוֹם לְאֶרֶץ בְּשִׂאֹר לְעֶפֶה !

(פרק השלום)

Home Influence.

- (68) The prattle of a child out for a walk
Is but an echo of his parent's talk.
(*Succah* 56b).
-

Hebrew Servants.

- (69) Who doth a Hebrew servant gain
Doth for himself a lord obtain.
(*Kiddushin* 20a).
-

Servants.

- (70) Enough for the servant if he
As high as his master will be.
(*Berachoth* 58b).
-

Guests.

- (71) The bidding of your host obey!
Unless he bid you—"Go away!"
(*Pesachim* 86b)
-

Peace.

- (72) How great is Peace! to Earth below.
It is what leaven is to dough!
(*Perek Hashalom*).

(73) עַל-שְׁלֹשָׁה דְּבָרִים הָעוֹלָם קָיָם—

עַל-הָאֱמֶת וְעַל-הַדִּין וְעַל-הַשְּׁלוֹם :

(אבות א' י"ח)

* * *

(74) עַל-שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד—

עַל-הַתּוֹרָה וְעַל-הָעֲבוּדָה וְעַל-גְּמִילוּת חֶסֶדִים :

(אבות א' ב')

(75) אַל-תִּפְרוֹשׁ

מִן-הַצְּבוּר !

(אבות ב' ה')

(76) כָּל הַמַּצְעֵר עֲצָמוֹ עִם הַצְּבוּר

זוֹכֶה וְרוֹאֶה בְּנִחָמָת צְבוּר :

(תענית י"א')

(77) "וְאִם מֵעֵינֵי הָעֵדָה נַעֲשֶׂתָה לְשִׁגְגָה"—

מִשָּׁל לְכָל־הַ—בְּזִמָּן שֶׁעֵינֶיהָ יָפוּת

אֵין כָּל-גּוֹפָה צָרִיךְ בְּדִיקָה :

(תענית כ"ד')

Society.

- (73) The world depends upon these three,—
On Justice, Truth, and Harmony.

(*Aboth I. 18*).

* * *

- (74) On these three mighty pillars rests society,—
On Education, Charity, and Piety.

(*Aboth I. 2*).

The Public.

- (75) Yourself you must not separate
From sharing in the public fate !

(*Aboth II. 5*).

A Community in Trouble.

- (76) The man that shares a congregation's grief
Shall live to see its comfort and relief.

(*Taanith 11a*).

Leaders of a Community.

- (77) As the eyes of a bride, when with beauty they
shine,

Of her general beauty are deemed a sure sign,
So will a community's leaders attest,
By their worth and their fitness, the worth of
the rest.

(*Taanith 24a*).

(78) כִּד רִגִּיז רָעִיא עַל עָנָא

עֲבִיד לְנִגְדָּא סְמוּתָא :

(ב"ק נ"ב ')

(79) קְעוּלָם יִרְאָה דִּין עֲצֻמוֹ

כָּאֵלוּ חָרַב מוֹנַחַת לוֹ בֵּין יִרְכוּתֵיו

וְגִיהֶנֶם פְּתוּחַ לוֹ מִתְחַתֵּיו :

(סנהד' ו' ')

(80) כָּל-דִּין שֶׁדִּין אִמָּת לְאִמָּתוֹ

אֶפִּילוּ שְׁעָה אַחַת

מִעֲלָה עָלָיו הַכֶּתוּב

כָּאֵלוּ נַעֲשֶׂה שְׁתָּף לְהַקְדוֹשׁ בְּרוּךְ הוּא

בְּמַעֲשֵׂה בְּרָאשִׁית :

(שבת ' ')

(81) יִקוּב הַדִּין

אֶת-הָהָר !

(סנהד' ו' ')

Bad Leaders.

- (78) When the shepherd is wroth with his flock,
you will find
That the shepherd doth render the bell-wether
blind.

(*Baba Kama* 52a).

The Sanctity of Life.

- (79) A judge, ere he the sentence doth impart,
Should feel, while sitting on his judgment-
seat,
As if a sword were pointed at his heart,
And dreadful hell were open at his feet.

(*Sanhedrin* 7b).

Honest Judges.

- (80) The judge, in judgment, just and fair
For even one brief hour,
Is deemed as if he had a share
In God's creative power.

(*Shabbath* 10a).

Justice.

- (81) Let justice flow from its pure source,
Though piercing mountains in its course !

(*Sanhedrin* 6a).

(82) דַּמְבִּי דִּינָא שְׁקָלוֹ גְּלִימָה —

לִיזְמַר (זָמַר) וְלִיזִיל בְּאוֹרְחָא !

(סנהדר' ז' א')

(83) שְׁלֹשׁ שְׁבוּעוֹת הֵלְלוּ לָמָּה ?

אַחַת שְׁלֹא יַעֲלוּ יִשְׂרָאֵל בְּחוּמָה •

וְאַחַת שֶׁהַשְּׁבִיעַ הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת-יִשְׂרָאֵל

שְׁלֹא יִמְרְדוּ בְּאוֹמוֹת הָעוֹלָם •

וְאַחַת שֶׁהַשְּׁבִיעַ הַקָּדוֹשׁ בְּרוּךְ הוּא

אֶת-אוֹמוֹת הָעוֹלָם

שְׁלֹא יִשְׁתַּעֲבְדוּ בָּהֶן בְּיִשְׂרָאֵל יוֹתֵר מִדְּאִי •

(כתובות קי"א א')

The Verdict of a Court.

- (82) If the court hath seized thy garment,
Which to thee doth not belong,
Go upon thy way rejoicing
That repaired hath been the wrong!
(*Sanhedrin 7a*).
-

Jewish Loyalty.

- (83) When first the sons of Judah
Were into exile driven,
Were oaths to Jews and Gentiles
Administered by Heaven.
The Jews did swear they'd never,
Uniting in one band,
By force try to recover
Their freedom and their land;
And, loyal to the countries
Where they should chance to dwell,
Against those several nations
They never would rebel.
And all the Gentile nations
Before the Lord did swear,—
They ne'er would use oppression
Too great for Jews to bear.
(*Kethuboth 111a*).

(84) אֲשֶׁרִי הַדּוֹר
שֶׁהַגְּדוֹלִים נִשְׁמָעִים לְקַטְנִים!
(ר"ה כ"ה :)

(85) הָיוּ מִתְפַּלְלִים בְּשִׁלּוּמָה שֶׁל־מַּלְכוּת!
שֶׁאֵלְמָלָא מוֹרָאָה
אִישׁ אֶת־רֵיעָהּ חַיִּים בְּלָעוּ:
(אבות ג' ב')

(86) כָּל־אָדָם נִשְׁאֵין לוֹ אִשָּׁה
נִשְׂרָוִי בְּלֹא שְׂמִיחָה בְּלֹא בְּרָכָה בְּלֹא טוֹבָה:
(יבמות ס"ז :)

(87) קָנְשִׁין לְזוּגָן
בְּקָרִיעַת יַם־סוּף:
(סוטה ז' י')

(88) כָּל הַנוֹשֵׂא אִשָּׁה לְשׁוּם מָמוֹן
הָיִין לוֹ בָּנִים נִשְׁאֵינָם מִהוֹגְגִים:
(קידושין ע' י')

Obedience to Authority.

- (84) Bless'd is that age, and happy is its fate,
When to the small obedient are the great !
(*Rosh Hashana 25b*).
-

Loyalty.

- (85) With loyal heart and mind sincere
Pray that the Government may thrive !
For men, if unrestrained by fear,
Would swallow other men alive.
(*Aboth III. 2*).
-

Celibacy.

- (86) Whosoever spends his days without a wife
Has no blessing, joy, nor comfort in his life.
(*Yebamoth 62b*).
-

Marriage.

- (87) To join two in wedlock as husband and bride
Is as hard as it was the Red Sea to divide.
(*Sotah 2a*).
-

Marrying for Money.

- (88) Who weds a woman for her gold,
His children worthless shall behold.
(*Kiddushin 70a*).

(89) נְחִית דְּרָגָא

נְתִיב אֶתְתָּא !

סַק דְּרָגָא

בְּחַר שׁוֹשְׁבֵינָא !

(יִצְמוֹת ס"ג .)

(90) אֵין מְוֹגִין לוֹ לְאָדָם אִשָּׁה

אֶלָּא לְפִי מַעֲשָׂיו :

(סוֹטָה ז' .)

(91) לְעוֹלָם יִהְיֶה אָדָם זָהִיר בְּכָבוֹד אִשְׁתּוֹ .

שְׂאִין בְּרָכָה מְצוּיָה בְּתוֹךְ בֵּיתוֹ שֶׁל־אָדָם

אֶלָּא בְּשִׁבְלֵי אִשְׁתּוֹ :

(ב"מ נ"ט .)

(92) אֶתְתָּךְ גּוֹצָא

נְחִין וְתִלְחוּשׁ לָהּ !

(ב"מ ק"ט .)

Choosing a Wife.

- (89) Step down in life,
And take a wife !
One step ascend,
And choose your friend !

(*Yebamoth 63a*).

A Wife.

- (90) To every man's assigned a wife
According to his acts in life.

(*Sotah 2a*).

Respect your Wife.

- (91) Great care a man must ever take
To show due honour to his spouse !
Since only for his wife's sweet sake
Do blessings rest upon his house.

(*Baba Metsia 57a*).

Consult your Wife.

- (92) If the wife you have is small,
Bend to her and whisper all !

(*Baba Metsia 59a*).

(93) לְעוֹלָם יִהְיֶה אָדָם זֶהִיר

בְּאוֹנָת אִשְׁתּוֹ •

שְׁמִתוֹךְ שְׂדֵמְעָתָה מְצוּיָה

אוֹנָתָה קְרוֹבָה :

(ב"מ כ"ט •)

(94) הָאוֹהֵב אֶת-אִשְׁתּוֹ כְּגֻפוֹ •

וְהַמְכַבֶּדָה יוֹתֵר מְגֻפוֹ •

וְהַמְדְרִיךְ בָּנָיו וּבְנוֹתָיו בְּדֶרֶךְ יִשְׂרָאֵל •

וְהַמְשִׁיאַן סֶמוּךְ לְפִרְקָן •

עָלָיו הַכָּתוּב אוֹמֵר—

”וַיֵּדַעַת כִּי שָׁלוֹם אָהֳלָךְ!”

(יבמות ס"ב •)

(95) כֹּד מִשְׁלָם שְׁעוֹרֵי מִכָּרָא

נָקִישׁ וְאֵתִי תִגְרָא בְּבֵיתָא :

(ב"מ כ"ט •)

Never Wrong your Wife.

- (93) The greatest care a man must take
Never to wrong his spouse !
Her ready tears God's wrath awake,
And speedy vengeance rouse.

(*Baba Metsia 59a*).

Domestic Peace.

- (94) As dearly as he loves himself,
Who doth his wife adore,—
Respecting her as much as he
Respects himself, and more ;
Who leads his children, step by step,
The path of right to tread,
And when the proper time is nigh,
He causes them to wed ;—
This is the man of whom we find
The Holy Scriptures say,—
“ *And thou wilt know that in thy home
Shall peace for ever stay !* ”

(*Yebamoth 62b*).

Poverty a Cause of Strife.

- (95) When in the jar no barley's longer found,
Then quarrels come and through the house
resound.

(*Baba Metsia 59a*).

(96) כָּל-אָדָם שְׂמַתָּה אִשְׁתּוֹ רֹאשָׁנָה
כָּאֵלוֹ הָרַב בֵּית הַמִּקְדָּשׁ בְּיָמָיו :
(סנהדרין כ"ז :)

(97) הַמִּצָּפָה לְשֹׁכֵר אִשְׁתּוֹ
אֵינוֹ רוֹאֶה סִימָן בְּרָכָה לְעוֹלָם :
(פסחים נ' :)

(98) כָּל-כָּאֵב וְלֹא כָאֵב לֵב !
כָּל-רָעָה וְלֹא אִשָּׁה רָעָה !
(שבת י"א ')

(99) אִשָּׁה טוֹבָה
מִתְנָה טוֹבָה לְבַעֲלָהּ :
(יבמות ס"ג :)

(100) נָתַן הַקֹּדֶשׁ בְּרוּךְ הוּא
בִּינָה יְתִירָה בְּאִשָּׁה יוֹתֵר מִבְּאִישׁ :
(נדה מ"ה :)

Death of a Wife.

- (96) He who has seen the death of his first wife
Has seen the Temple ruined in his life.

(*Sanhedrin* 22b).

A Wife's Earnings.

- (97) Who waiteth for the earnings of his wife,
Shall see no trace of blessing in his life.

(*Pesachim* 50b).

A Bad Wife.

- (98) Any ache and any smart
Rather than an aching heart !
Any ill and cruel fate
Rather than a cruel mate !

(*Shabbath* 11a).

A Good Wife.

- (99) A gift most precious has that man in life
Who has secured a good and loving wife.

(*Yebamoth* 63b).

Woman's Intelligence.

- (100) Intelligence to woman's heart
More than to man's did God impart.

(*Nidda* 45b).

(101) סָבֵא בְּבֵיתָא פֶּאֱחָא בְּבֵיתָא •

סָבֵתָא בְּבֵיתָא סִימָא בְּבֵיתָא :

(ערכין י"ט ')

(102) בְּשִׁתָּהּ נֶשֶׁל-אִשָּׁה

מֶרְבָּה מִנֶּשֶׁל-אִישׁ :

(כתובות ס"ז :)

(103) בִּשְׁכַּר נָשִׁים צִדְקָנִיּוֹת

שָׁהִיוּ בְּאוֹתוֹ הַדּוֹר

נִגְאָלוּ יִשְׂרָאֵל מִמַּצָּרִים :

(סוטה י"א :)

(104) עֲשָׂרָה קָבִים שִׁיחָה יָרְדוּ לָעוֹלָם—

תִּשְׁעָה נָטְלוּ נָשִׁים וְאַחַד כָּל-הָעוֹלָם כָּלוּ :

(קידושין מ"ט :)

(105) אֵלֹו דְּבָרֵי תוֹרָה שֶׁקָּנְשִׁים לְקִנּוּתָם

כְּכֹלִי זֶהָב וּכְכֹלִי פֶזֶז •

וְנוֹחִין לְאַבְדָּן כְּכֹלִי זְכוּכִית :

(חגיגה ט"ו ')

An Aged Woman.

- (101) An aged man is in the house distressing ;
 An aged woman's in the house a blessing.

(*Erachin* 19a).

A Woman's Shame.

- (102) A woman feels humiliation
 More than a man feels degradation.

(*Kethuboth* 67b).

Good Women.

- (103) Through the virtues of their women,
 Which upon that age did shine,
 Were the Israelites from Egypt
 All redeemed by help divine.

(*Sotah* 11b).

Woman's Loquacity.

- (104) The world with ten measures of Talking is
 bless'd,—
 Nine taken by Women, and one by the rest.

(*Kiddushin* 49b).

Knowledge.

- (105) 'Tis hard to get knowledge, or gain sacred lore,
 As vessels of gold which are precious in cost;
 But easy to lose it from memory's store,
 As vessels of glass can be broken and lost.

(*Chagiga* 15a).

(106) שְׁלֹשָׁה זָרִים הֵם —

שֶׁל־מִזְבֵּחַ שֶׁל־שִׁלְחָן שֶׁל־אָרוֹן •

שֶׁל־מִזְבֵּחַ זָכָה אֶהְרֹן וְנִטְלוּ •

שֶׁל־שִׁלְחָן זָכָה דָּוִד וְנִטְלוּ •

שֶׁל־אָרוֹן עֲדִין מוֹנֵחַ הוּא •

כָּל הָרוּצָה לְטוֹל יָבֹא וְיִטּוֹל!

שָׁמָּה תֹאמַר פְּחוֹת שִׁבְּהֵן הוּא

תִּלְמוֹד לֹמֵר — “בִּי מַלְכִּים יִמְלֹכוּ” :

(יומא ע"ג :)

(107) אֶל־תֹּאמַר לְכַשְׁאָפְנָה אֲשַׁנָּה!

שָׁמָּה לֹא תִפְנָה!

(אבות ב' ה' י')

(108) אֶפִּילוּ נָכְרִי וְעוֹסֵק בַּתּוֹרָה

הָרִי הוּא כְּכֹהֵן גָּדוֹל :

(ב"ק ל"ח י')

(109) כָּל הָעוֹסֵק בַּתּוֹרָה מִבְּפָנִים

תּוֹרָתוֹ מִכְּרֹזֶת עָלָיו מִבְּחוּץ :

(מו"ק ט"ז :)

Universal Education.

- (106) Three crowns adorn'd, within the holy Shrine,
 The Altar, Table, and the Ark divine.
 The crown of Priesthood Aaron took alone ;
 The crown of Kingship David made his own ;
 But, lo ! the Torah's crown remaineth still,
 And all may claim it, whosoever will.
 Think not that of the three it is the least,—
 Nay, it excels the crowns of King and Priest.
(Yoma 72b).
-

Learn Now.

- (107) Say not—"When disengaged I'll learn" !
 Such leisure you may never earn.
(Aboth II. 5a).
-

Education Elevates.

- (108) Who learn the Torah, Gentiles though they be,
 Are like High Priests in worth and dignity.
(Baba Kama 38a).
-

Knowledge Brings Fame.

- (109) Who seeking knowledge doth retired
 Within his chamber hide,
 That knowledge, when 'tis once acquired,
 Proclaims him far and wide.
(Moed Katan 16b).

(110) אֵין דְּבָרֵי תוֹרָה מִתְקַיָּמִין

אֶלָּא בְּמִי שְׁמַמִּית עֲצָמוֹ עָלֶיהָ :

(ברכות ס"ג :)

(111) הֵאֵי צוֹרְבָא מִרְבָּנָן דְּמִי לְפִרְצִידָא

דְּתוֹתֵי קָלָא דְּכִיּוֹן דְּנָבֵט נָבֵט :

(תענית ד' :)

(112) דָּלָא מוֹסִיף

יִסִּיף :

(אבות ח' י"ג :)

(113) תִּלְמִידֵי חֲכָמִים אֵין לָהֶם מְנוּחָה

לֹא בְּעוֹלָם הַזֶּה וְלֹא בְּעוֹלָם הַבָּא .

שְׁנַאֲמַר—”יִלְכוּ מִחֵיל אֶל-חֵיל

יִרְאֶה אֶל-אֱלֹהִים בְּצִיּוֹן .”

(ברכות ס"ד :)

Knowledge Involves Self-Denial.

- (110) With him alone can knowledge ever stay
Who for its sake his baser self doth slay.

(*Berachoth* 63b).

A Student.

- (111) A Student's like the seed the sod below,
Which, once it sprouts, will sprout and
heav'nwards grow.

(*Taanith* 4a).

Progress.

- (112) Who fails his knowledge to increase
Is sure to see his knowledge cease.

(*Aboth* I. 13).

Perpetual Progress.

- (113) From their task of self-improvement,
Rest is ne'er to Scholars given ;
In the next they'll strive for culture,
As in this world they have striven,—
Yea, "from strength to strength advancing,
They'll be seen by God in heaven."

(*Berachoth* 64a).

(114) אַל-תִּסְתַּכֵּל בְּקִנְקֵן אֶלָּא בְּמַה-שֵּׁישׁ בּוֹ !

יֵשׁ קִנְקֵן חֲדָשׁ מֵלֹא יֵשֶׁן •

וְיֵשֶׁן שֶׁאֶפִּילוֹ חֲדָשׁ אֵין בּוֹ :

(אבות ד' כ"ז)

(115) הִרְבֵּה לְמַדְתִּי מִרְבוֹתַי •

וּמַחְבְּרֵי יוֹתֵר מִרְבוֹתַי •

וּמַתְלַמְּדֵי יוֹתֵר מִכָּלֶם :

(תענית ז' •)

(116) מָה עֵין קָטָן מְדַלֵּק אֶת-הַגָּדוֹל •

אִם תִּלְמִידֵי חֲכָמִים קָטָנִים

מַחְדִּידִים אֶת-הַגָּדוֹלִים :

(תענית ז')

(117) מַה-בְּרָזָל זֶה אַחֵר מְחַדֵּד אֶת-חֲבֵרוֹ •

אִם שְׁנֵי תִלְמִידֵי חֲכָמִים מְחַדְּדִין זֶה אֶת-זֶה :

(תענית ז' •)

(118) אֵין הַתּוֹרָה נִקְנִית

אֶלָּא בַּחֲבוּרָה :

(ברכות ס"ג :)

Learn even from the Young.

- (114) Do not look at the cask, but at what it doth hold !

For it doth very often befall
That a *new* cask is brimful of wine that is old,
While an *old* cask has no wine at all.

(*Aboth IV. 27*).

Learning from Disciples.

- (115) From my teachers I have gained much lore ;
From my fellow-students greater store ;
From my lov'd disciples even more.

(*Taanith 7a*).

Learning from Inferiors.

- (116) The smaller stick can make the larger burn ;
From lesser scholars can the greater learn.

(*Taanith 7a*).

Mutual Improvement.

- (117) As iron sharpens iron, so we find
Two students sharpen one another's mind.

(*Taanith 7a*).

Association.

- (118) No proper education
Without association.

(*Berachoth 63b*).

(119) אֵין לָךְ בֶּן-חֹרִין

אֶלָּא מִי שֶׁעוֹסֵק בְּתַלְמוּד תּוֹרָה :

(אבות ו' ב')

(120) קָנָה לוֹ דְּבָרֵי תּוֹרָה

קָנָה לוֹ חַיֵּי הָעוֹלָם הַבָּא :

(אבות ב' ח')

(121) בְּתַחֲלָה נִקְרְאת הַתּוֹרָה

עַל-שְׁמוֹ שֶׁל-הַקָּדוֹשׁ בְּרוּךְ הוּא .

וּבסוֹף נִקְרְאת עַל-שֵׁם שְׁלֹו :

(ע"ז י"ט י')

(122) תַּלְמִידֵי חֲכָמִים

מֵרַבִּים שָׁלוֹם בְּעוֹלָם :

(ברכות ס"ד י')

(123) תַּלְמִידֵי חֲכָמִים נִקְרְאִים בְּנֵאִין —

מִפְּנֵי שֶׁעוֹסְקִים בְּבִנְיָנוֹ שֶׁל-עוֹלָם כָּל-יְמֵיהֶם :

(שבת קי"ד י')

(124) מֵאֵן אֵינוֹן נְטוּרֵי קִרְתָּא ?

סְפָרִיאָא וּמִתְנַיָּיא :

(ירוש' חגיגה ב')

True Freedom.

- (119) Who labours in the Torah—he,
And none but he, is ever free.

(*Aboth VI. 2*).

Religious Knowledge.

- (120) Who wins the words of sacred lore
Wins happy life for evermore.

(*Aboth II. 8*).

Ownership of Knowledge.

- (121) At first the Law belongs to God alone ;
When you've acquired its knowledge—'tis
your own.

(*Aboda Zara 19a*).

Scholars.

- (122) Scholars in the world increase
Sweetest harmony and peace.

(*Berachoth 64a*).

"Free-masons."

- (123) The Wise are called the "Builders" of the
age,—
For they in building up the world engage.

(*Shabbath 114a*).

A City's Guardians.

- (124) Who are the guardians of a State ?
The Teachers of the small and great.

(*Fer. Chagiga 2*).

(125) הִזְהִירוּ בְּבָנֵי עֲנָיִים

שְׁמָהֶם תֵּצֵא תוֹרָה !

(נדרים פ"א *)

(126) מִה־נִּשְׁקָמַר אָדָם יַעֲשֶׂה *

וּלְמַד לְאַחֲרִים וַיַּעֲשׂוּ :

(אדר"נ י"ג' ב')

(127) מִה־אָגִזוּ זֶה אֶף-עַל-פִּי שְׁמִלּוּכָךְ בְּטִיט

אֵין מִה־שִּׁבְתוֹכוֹ נִמָּאס *

אֶף תִּלְמִיד חָכָם אֶף-עַל-פִּי שְׁפָרַח

אֵין תּוֹרָתוֹ נִמָּאֶסֶת :

(חגיגה ט"ו :)

(128) "אֶל-תִּגְעוּ בְּמִשְׁחִי" —

אֵלּוֹ תִּינוּקוֹת נֶשֶׁל-בֵּית-רַבִּן *

"וּבְנֵי־אֵי אֶל-תִּרְעוּ" —

אֵלּוֹ תִּלְמִידֵי חֲכָמִים :

(שבת קי"ט :)

Children of the Poor.

- (125) Upon the children of the poor
 Bestow the greatest care !
 For they full oft of scholarship
 Receive the greatest share.

(*Nedarim* 81a).

Learn, Act and Teach.

- (126) Act as you've learnt, and give to men your
 thought,
 That they may practise what by you they're
 taught !

(*Aboth of R. Nathan XIII. 2*).

A Sinner's Knowledge.

- (127) A nut which is soiled on the surface
 May hold a sweet kernel within :
 So despise not the knowledge of scholars
 Though stained be those scholars by sin.

(*Chagiga* 15b).

Little Children, God's Messiahs.

- (128) "Your hands on my Messiahs do not lay !"—
 The little children of the schools are they.
 "And to my Prophets do no ill !"—applies
 To scholars, the disciples of the Wise.

(*Shabbath* 119b).

(129) אֵין הָעוֹלָם מֵתָקִים

אֶלָּא בְּשִׁבִּיל הָבֵל תִּינוּקוֹת שֶׁל־בֵּית־רַבִּן :

(שבת קי"ט :)

(130) כָּל־עִיר שֶׁאֵין בָּהּ תִּינוּקוֹת שֶׁל־בֵּית־רַבִּן

מַחְרִיבִין אוֹתָהּ :

(שבת קי"ט :)

(131) מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ

נִטְלָה נְבוֹאָה מִן־הַנְּבִיאִים

וְנִתְּנָה לְשׁוֹטִים וּלְתִינוּקוֹת :

(ב"ב י"ג :)

(132) תִּלְמִידֵי חֲכָמִים כָּל־זְמַן שֶׁמְזַקְּקִין

חֲכָמָה נְתוּסָפֶת בָּהֶם :

וְעַמֵּי הָאָרֶץ כָּל־זְמַן שֶׁמְזַקְּקִין

טַפְּשׁוֹת נְתוּסָפֶת בָּהֶם :

(שבת קנ"ג :)

Little Children, the World's Saviours.

- (129) Upon the little children of the schools
Does all the world depend—
Saved by their breath of innocence
From coming to an end.

(*Shabbath 119b*).

Schools.

- (130) The place that is of schools devoid
Is surely doomed to be destroyed.

(*Shabbath 119b*).

Modern Prophets.

- (131) When once the Temple was no more,
The gift, which Prophets had before,
Was—when it left the Prophets' schools—
Bestowed on children and on fools.

(*Baba Bathra 12b*).

The Educated and the Ignorant.

- (132) True knowledge and culture who strive to
obtain,
The older they grow the more wisdom they
gain ;
But those who to knowledge and culture are
foes,
As older each gets the more foolish he grows.

(*Shabbath 152a*).

(I33) אֵין בּוֹר יֵרָא הֵטָא
וְלֹא עִם הָאָרֶץ הָסִיד :

(אבות ב' ו')

(I34) אִם עִם הָאָרֶץ הוּא הָסִיד
אֶל-תְּדוּר בְּשִׁכּוּנָתוֹ !

(שבת ס"ג י')

(I35) הָדִיּוֹט —
קוֹפֵץ בְּרֹאשׁ !

(מגילה י"ב :)

(I36) הָיִי זָנָב לְאֲרִיּוֹת
וְאֶל-תְּהִי רֹאשׁ לַשָּׂעָלִים !

(אבות ד' כ')

(I37) אֶסְתִּירָא בְּלִגְיָנָא
קִישׁ קִישׁ קָרִיא !

(ב"מ פ"ה :)

Ignorance.

- (133) Who sacred knowledge doth not win
Will never have true fear of sin,
For ignorance can never be
The home of genuine piety.

(*Aboth II. 6*).

A Pious Ignoramus.

- (134) Move far away from his society
Whose ignorance is joined with piety !

(*Shabbath 63a*).

Ignorance and Impudence.

- (135) To take the lead, at every chance,
All eager stands bold Ignorance.

(*Megilla 12b*).

Led and Leading.

- (136) Better be by Lions led
Than of Foxes be the head.

(*Aboth IV. 20*).

A Little Learning.

- (137) A single coin in an empty jar
Creates a clamorous noise that's heard afar.

(*Baba Metsia 85b*).

(138) חָכָם —

עָדִיף מִנְּבִיא :

(ז"ז י"ז)

(139) אֵיזָהוּ חָכָם ?

הַלּוֹמֵד מִכָּל-אָדָם :

(אבות ד' א')

(140) אֵין הַקָּדוֹשׁ בָּרוּךְ הוּא נוֹתֵן חֲכָמָה

אֶלָּא לְמִי שֵׁישׁ בּוֹ חֲכָמָה :

(ברכות נ"ה י')

(141) מִדַּת בֶּשֶׁר וָדָם —

כָּלִי רִיקֹן מִחֲזִיק

מָלֵא אֵינוֹ מִחֲזִיק •

אֲבָל הַקָּדוֹשׁ בָּרוּךְ הוּא אֵינוֹ כֵּן —

מָלֵא מִחֲזִיק

רִיקֹן אֵינוֹ מִחֲזִיק :

(ברכות מ' י')

Scholars.

- (138) A wise man, with a scholar's education,
Excels a prophet with his inspiration.

(*Baba Bathra* 12a).

Who is Wise?

- (139) Who's truly wise beneath the sun?
Who seeks to learn from every one.

(*Aboth IV. 1*).

Wisdom.

- (140) The gift of wisdom God doth ne'er impart
Unless a man hath wisdom in his heart.

(*Berachoth* 55a).

Spiritual Gifts.

- (141) Lo, this is one of Nature's laws,
Observed the world all o'er :—
A vessel wholly void will hold
What into it we pour ;
But when the vessel once is full,
It can receive no more.
Not so in gifts of soul or mind
Doth God for us ordain :
The more a man already hath,
The more he will contain,
And who possesses none at all
With him will none remain.

(*Berachoth* 40a).

(I42) מֵה־מַּיִם מְנִיחִים מְקוֹם גְּבֵהַּ

וְהוֹלְכִים לְמְקוֹם נָמוּךְ •

אֶף דְּבָרֵי תוֹרָה אֵין מִתְקַיְמִים

אַלָּא בְּמִי שֶׁדַּעַתוֹ שְׁפִלָּה :

(תענית ז' •)

(I43) הֲיִיה בְּאַסְקוּפָה הַתַּחְתּוֹנָה שֶׁהַכֹּל דָּשִׁין בָּהּ •

וְכִיתֵּד הַנְּמוּכָה שֶׁהַכֹּל תוֹלִין בָּהּ !

(ד"א זוטא א')

(I44) לְעוֹלָם יִלְמַד אָדָם מִדַּעַת קוֹנוֹ !

שֶׁהָרִי הַקָּרוֹשׁ בְּרוּךְ הוּא

הַנִּיחַ כָּל־הָרִים וּגְבָעוֹת

וְהַשָּׂרָה שְׂכִינָתוֹ עַל הַר סִינִי •

וְהַנִּיחַ כָּל־אֵילָנוֹת טוֹבוֹת

וְהַשָּׂרָה שְׂכִינָתוֹ בַּסָּנָה :

(סוטה ה' •)

A Humble Mind.

- (142) As waters from the heights descend, that they
 A lower bed may find,
 So, too, with him alone will knowledge stay
 Who hath an humble mind.

*(Taanith 7a).**Humility.*

- (143) Be as the threshold trod by every one,
 And like the lowest peg all hang upon !

*(Derech Eretz Zuta I.).**Meekness.*

- (144) A man should ever learn to act
 In concert with God's will.
 For God disdained each mountain high,
 And left each lofty hill,
 But deemed the lowly Sinai
 The fittest and the best
 Whereon His glory should descend,
 His holy presence rest.
 So, too, the high and stately trees,—
 God set them all aside,
 But caused within the humble bush
 His presence to abide.

(Sotah 5a)

(I45) לְעוֹלָם יִהְיֶה אָדָם מִן־הַנֶּרְדָּפִים
 וְלֹא מִן הָרֹדְפִים!
 שְׂאִין לָךְ נֶרְדָּף בְּעוֹפּוֹת
 יוֹתֵר מִתּוֹרִים וּבְנֵי־יוֹנָה
 וְהַכְשִׁירָם הַכָּתוּב לְגַבִּי מִזִּבְחַ :
 (ב"ק נ"ג י')

(I46) כָּל־אָדָם שֵׁשׁ בּוֹ גִּסְוֹת־הָרוּחַ
 אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא —
 "אֵין אֲנִי וְהוּא יְכוּלִים לְדוֹר בְּעוֹלָם :"
 (סוטה ה' י')

(I47) (כָּל־אָדָם שֵׁשׁ בּוֹ גִּסְוֹת־הָרוּחַ)
 כְּאֵלוֹ כָּפַר בְּעִיקָר :
 (סוטה ד' י')

(I48) כָּל־אָדָם שֵׁשׁ בּוֹ גִּסְוֹת־הָרוּחַ
 כְּאֵלוֹ עוֹבֵד אֱלִילִים :
 (סוטה ד' י')

(I49) סִימָן לְגִסְוֹת־הָרוּחַ
 עֲנִיּוֹת (הַתּוֹרָה) :
 (סנהד' כ"ד י')

The Persecuted.

- (145) One of the persecuted rather be
 Than of the persecutors! For we see
 No birds more preyed upon than are the
 doves,
 Yet these upon the altar Heaven loves.

(Baba Kama 93a).

Pride.

- (146) God saith—"With him that's filled with
 pride
 I cannot in the world abide."

(Sotah 5a).

Pride is Atheism.

- (147) He's deemed, in whom abideth pride,
 As though his God he has denied.

(Sotah 4b).

Pride is Idolatry.

- (148) A man, puffed up with arrogance and pride,
 To one who worships idols is allied.

(Sotah 4b).

Pride a Sign of Ignorance.

- (149) Pride is a sign, wherever it may chance,
 Of that worst poverty called—Ignorance.

(Sanhedrin 24a).

(150) כָּל הַמְתִּיהָר —

אם חכם הוא חכמתו מסתלקת ממנו •
ואם נביא הוא נבואתו מסתלקת ממנו :
(פסחים ס"ו :)

(151) נָגַד שְׁמָא

אָבַד שְׁמָא !

(אבות ח' י"ג)

(152) הָרִשּׁוֹת מְקַבֵּרֶת

אֶת-בְּעָלֶיהָ :

(יומא פ"ו :)

(153) כָּל הַמַּחְזִיר אַחֲרֵי הַגְּדֻלָּה

גְּדֻלָּה בּוֹרַחַת מִמֶּנּוּ •
וְכָל הַבוֹרַח מִן-הַגְּדֻלָּה
גְּדֻלָּה מַחְזִירֶת אַחֲרָיו :

(עירובין י"ג :)

Arrogance.

- (150) Whene'er a mortal man uplifts
With arrogance his heart—
Scholar or Prophet—all his gifts
Shall soon from him depart.

(*Pesachim* 66b).

Aggrandizement.

- (151) Aggrandizement do thou avoid!
A name made great's a name destroyed.

(*Aboth I.* 13).

Ambition is Fatal.

- (152) Ambition, as its fate,
Death and the Grave await!

(*Yoma* 86b).

Ambitious Men.

- (153) Who on Greatness strives to seize,
Greatness 'scapes his greedy grasp;
But whoe'er from Greatness flees,
Him doth Greatness seek to clasp.

(*Erubin* 13b).

(154) הָיוּ זְהִירִים בְּרִשּׁוֹת!

שָׂאִין מִקְרָבִים לוֹ לְאָדָם

אֶלָּא לְצוּרָךְ עֲצָמָם •

נִרְאִים כְּאוֹהֲבִים בְּשַׁעַת הַנֶּאֱתָם •

וְאִין עוֹמְדִים לוֹ לְאָדָם בְּשַׁעַת דְּחִקּוֹ :

(אבות ב' ג')

(155) לְעוֹלָם יִהְיֶה אָדָם רַךְ בַּקֶּנֶה

וְאֵל יִהְיֶה קָשָׁה בְּאֶרְזוֹ !

(תענית כ' :)

(156) לֹא תִיעוֹל דְּוִיָּא בְּלִבָּךְ !

דְּגִבְרִין גִּיבְרִין קָטֹל דְּוִיָּא :

(סנהד' ק' :).

(157) אֶל-תִּצַּר צַרַת מָחָר !

שָׁמָּה מָחָר אֵינָנו

וְנִמְצָא מִצְטָעַר

עַל-עוֹלָם שְׂאִינוֹ שָׁלוֹ :

(סנהד' ק' :)

Politicians.

- (154) Beware of all ambitious men in pow'r,
Who never but from selfish motives deign
To patronise a man ! Yea, at that hour,
When for themselves some boon they hope
to gain,
They seem to him the kindest friends indeed ;
But oh, they stand not by him in his need !
(*Aboth II. 3*).
-

Gentleness.

- (155) As yielding as the pliant reed
A man should ever be,
And not unbending and as hard
As is the cedar tree !
(*Taanith 20b*).
-

Care.

- (156) From placing Care within your heart refrain !
For mighty are the victims Care has slain.
(*Sanhedrin 100b*).
-

To-morrow.

- (157) About the morrow do not sorrow !
For thee there may be no To-morrow.
Thou mayest find thou didst but pine
About a world that was not thine.
(*Sanhedrin 100b*).

(158) דִּיהַ לְצָרָה

בְּשַׁעֲתָהּ !

(זרכות ט' :)

(159) צָרוֹת הָאַחֲרוֹנוֹת

מְשַׁכְּחוֹת אֶת-הָרֵאשׁוֹנוֹת :

(זרכות י"ג :)

(160) אֵיזָהוּ עָשִׂיר ?

הַשֹּׁמֵחַ בְּחֻלְקוֹ :

(אבות ד' א')

(161) גִּמְלָא אֶזֶל לְמִיבְעֵי קֶרְנִי —

אוֹדְגִי דִּהּוּ לִיהַ גְּזִיזוּ מַגִּיהַ :

(סנהד' ק"ו :)

(162) שֶׁתִּין תִּכְלִי מִטִּוּיָה

לְכִבִּי דְקַל חֲבֵרִיהַ שְׁמַע וְלֹא אֶבֶל :

(ב"ק נ"ז :)

(163) כֹּל הַנוֹתֵן עֵינָיו

בְּמַה-נִּשְׁאִינֵו שְׁלוֹ

מַה-נִּשְׁמָבְקֵשׁ אֵין נוֹתֵנִין לוֹ .

וּמַה-נִּשְׁבִּידֻ נוֹטְלִין הֵימֶנּוּ :

(סוטה ט' :)

Anticipating Trouble.

- (158) Sufficient for trouble and woe
The moment you suffer the blow.
(Berachoth 9b).
-

Past Troubles.

- (159) Through our present troubles whilst they last
We forget the troubles that are past.
(Berachoth 13a).
-

Contentment.

- (160) When is man as rich as rich can be?
When contented with his lot is he.
(Aboth IV. 1).
-

Discontent.

- (161) The Camel asked for horns one day,—
The ears he had were taken away.
(Sanhedrin 106b).
-

Envy.

- (162) Some sixty pains his teeth are sure to feel
Who, fasting, sees his neighbour at his meal.
(Baba Kama 92b).
-

The Envious.

- (163) Whoe'er his greedy eyes doth set
On what to him belongeth not,
What he desires he shall not get,
And he shall lose what he hath got.
(Sotah 9a).

(164) אִם אֵין אָנִי לִי מִי לִי ?

וּבִשְׁאֵנִי לְעֲצָמִי מָה אָנִי ?

וְאִם לֹא עֲבָשׁוּ אֵימָתִי ?

(אבות א' י"ד)

(165) כָּל הַמִּצְפָּה עַל-שִׁלְחַן חֲבֵירוֹ

עוֹקֵם חֲשֵׁךְ בַּעֲדוֹ :

(בינה ל"ג :)

(166) "וְהִנֵּה עֲלֵה-זִית טָרַף בְּפִיהָ" —

אָמְרָה יוֹנָה לְפָנֶי הַקָּדוֹשׁ בָּרוּךְ הוּא —

"רְבוֹנוֹ שֶׁל-עוֹלָם !

יְהִיו מְזוֹנוֹתַי מְרוֹרִין כְּזִית

וּמְסוּרִין בְּיָדְךָ •

וְאֶל-יְהִיו מְתוּקִין כְּדָבָשׁ

וּתְלוּיִן בְּיַד בָּשָׂר וְדָם !"

(עירובין י"ח :)

(167) עֲשֵׂה שַׁבָּתְךָ חוֹל

וְאֶל-תַּצְטָרְךָ לְבָרִיּוֹת !

(פסחים ק"ג •)

Self-Reliance.

- (164) If not *myself* for me, who else of men ?
 And if I am for me, what am I then ?
 And if not in the living present,—When ?
 (Aboth I. 14).
-

Dependence.

- (165) Who for another's table has to wait,—
 Dark is the world around him, sad his fate.
 (Betsa 32b).
-

Sweet Independence.

- (166) With leaf of olive in her mouth, the Dove
 Returned, and thus she prayed to God
 above :—
 “ O universal Sovereign, God of love !
 O let me only have my food from Thee,
 Though bitter as an olive it should be !
 And let me not depend on man for meat,
 E'en though my food should be as honey
 sweet ! ”
 (Erubin 18b).
-

Be Independent.

- (167) As other days the Sabbath spend,
 And do not on man's help depend !
 (Pesachim 112a).

(168) נְמוּשׁ נִבְלָתָא בְּשׁוּקָא

וּשְׁקוּל אֲגָרָא

וְלֹא תִימָא "כֹּהֲנָא אֲנָא וְגַבְרָא רַבָּא אֲנָא

וְזִילָא בִּי מִלְתָּא!"

(ב"ב ק"י')

(169) גָּדוֹל הַנֶּהֱנֶה מִיָּגִיעוֹ

יוֹתֵר מִיֵּרָא שָׁמַיִם :

(ברכות כ'')

(170) גָּדוֹלָה מְלָאכָה

שְׁמִכְבֻּדָּת אֶת-בְּעָלֶיהָ !

(נדרים מ"ט :)

(171) אָדָם הָרֹאשׁוֹן לֹא טָעַם כָּלוּם

עַד שֶׁעָשָׂה מְלָאכָה :

(אדר"נ י"א א')

* * *

(172) הַקָּדוֹשׁ בָּרוּךְ הוּא

לֹא הִשָּׁרָה נְשִׁכֵּנְתּוֹ עַל-יִשְׂרָאֵל

עַד שֶׁעָשׂוּ מְלָאכָה :

(אדר"נ י"א א')

Menial Work.

- (168) O strip a carcase in the street,
 And take your pay for labour sweet,
 And say not, "I am Priest or King,
 And 'neath my honour's such a thing"!
(*Baba Bathra* 110a).
-

The Worth of Work.

- (169) To live by Toil's of greater worth
 Than idle piety on earth.
(*Berachoth* 8a).
-

Dignity of Labour.

- (170) Esteemed is Labour in mine eyes!
 For Work the workman dignifies.
(*Nedarim* 49b).
-

Labour.

- (171) The right to taste some food then Adam
 earned,
 When first the law of Labour he had learned.
(*Aboth of R. Nathan* XI. 1).

* * *

- (172) God caused not His presence on Israel to rest,
 Till their Labour had shown of their merit
 a test.
(*Aboth of R. Nathan* XI. 1).

(173) אֵין בְּעָלֵי אוֹמְנֵי־וֹת רִשָּׁאִים לַעֲמֹד

מִפְּנֵי תַלְמִידֵי חֲכָמִים

בְּשַׁעַה שְׁעוֹסְקִים בְּמַלְאכָתָם :

(קידושין ל"ג י')

(174) שֵׁב שְׁנֵי הָוָה בַּפָּנָא

וְאַבָּא דְּאוֹמְנָא לָא חֵלֵף :

(סנהדר' כ"ט י')

(175) בְּשַׁעַה שֶׁאָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא לְאָדָם —

”וְקוֹץ וְדִרְדָּר תַּצְמִיחַ לָךְ” —

זָלְגוּ עֵינָיו דְּמָעוֹת •

אָמַר לְפָנָיו — ”רְבוֹנוֹ שֶׁל-עוֹלָם !

אֲנִי וְחֲמוּרֵי נֹאכַל בְּאַבּוּס אַחֵר ?”

כִּיּוֹן שֶׁאָמַר לוֹ —

”בְּזִיעַת אֶפֶיךָ תֹאכַל לֶחֶם !”

מִיד נִתְקַרְרָה דַּעְתּוֹ :

(פסחים קי"ח י')

Labour not to be Interrupted.

- (173) No artisans at work may rise
To show respect unto the Wise.
(*Kiddushin* 33a).
-

Skilled Artizans.

- (174) Though lasting seven years, no famine can
Approach the door of a skilled Artizan.
(*Sanhedrin* 29a).
-

Labour is a Blessing.

- (175) When Adam heard the sentence passed by
God,
That curst would be the ground on which he
trod,
And Thorns would spring with Thistles from
the sod,
He straight began to weep, and with a sigh
“O universal Sovereign!” he did cry,
“Are we to eat our food—mine Ass and I—
Out of one crib?” But when God further
said,—
“By your brow’s sweat you’re doomed to eat
your bread!”—
At once was Adam cheered and comforted.
(*Pesachim* 118a).

(176) כָּל שְׂאִינוֹ מְלַמְּדוֹ אוֹמְנוֹת
מְלַמְּדוֹ לִיסֻטוֹת :

(קידושין ל' :)

(177) יָפָה תִּלְמוֹד תּוֹרָה עִם דֶּרֶךְ אֶרֶץ
שִׁיגִיעַת שְׁנֵיהֶם מִשְׁכַּחַת עוֹן •
וְכָל-תּוֹרָה שְׂאִין עָמָה מְלֹאכָה
סוּפָה בְּטִלָּה וְגוֹרֶרֶת עוֹן :

(אבות ב' ב' :)

(178) עֲתִידִים כָּל-בְּעָלֵי אוֹמְנִיּוֹת
שִׁיעְמְדוּ עַל-הַקֶּרֶקַע :

(יבמות ס"ג ')

(179) כָּל-אָדָם שְׂאִין לוֹ קֶרֶקַע
אִינוֹ אָדָם :

(יבמות ס"ג ')

Teaching a Trade.

- (176) For his son a trade who doth not find
Is but teaching him to rob mankind.

(*Kiddushin* 30b).

Education and Manual Labour.

- (177) To sacred Study 'tis most meet and right
Some worldly Occupation to unite :
The labour, which the twain demand, is well
Designed all thoughts of sinning to dispel.
All learning and all culture of the mind
When not with healthy manual work
combined,
Will sooner, or will later, prove all vain,
And Sin will quickly follow in their train.

(*Aboth* II. 2).

Agriculture.

- (178) The day will come when every hand
Will turn from trade to till the land.

(*Yebamoth* 63a).

Land.

- (179) A "Man" is not deserving of that name
If to some piece of Land he has no claim.

(*Yebamoth* 63a).

(180) קְפוּץ זָבִין אֶרְעָא !

מִתּוֹן נָסִיב אֶתְתָּא !

(יִצְמוֹת ס"ג י')

(181) קָשִׁין מְזוֹנוֹתָיו שֶׁל-אָדָם

בְּקָרִיעֵת יַם-סוּף :

(פסחים קי"ח י')

(182) לֹא מְקוֹמוֹ שֶׁל-אָדָם מְכַבְּדוֹ •

אֶלָּא אָדָם מְכַבֵּד אֶת-מְקוֹמוֹ :

(תענית כ"ח א')

(183) אִם יֹאמֶר לָךְ אָדָם—

"יִגְעַתִּי וְלֹא מָצָאתִי"—אֵל-תִּאֱמַן !

"לֹא יִגְעַתִּי וּמָצָאתִי"—אֵל-תִּאֱמַן !

"יִגְעַתִּי וּמָצָאתִי"—תִּאֱמַן !

(מגילה ו' א')

Land and Marriage.

- (180) To buy some Land—run a mile !
To take a Wife—pause a while !

(*Yebamoth* 63a).

A Livelihood.

- (181) 'Tis as great a miraculous power
Which enables us food to obtain,
As the miracle wrought at that hour
When the Red Sea was riven in twain.

(*Pesachim* 118a).

Position.

- (182) Position gives not man respect and grace,—
But rather Man sheds lustre on his place.

(*Taanith* 210).

Perseverance.

- (183) Do not believe the man that says—
“I’ve toiled and nothing gained” ;
Nor him that says—“I have not toiled,
And yet I have obtained” ;
But if a man hath said—“I’ve won
The prize for which I’ve striven,”—
To him, indeed, and him alone,
Your credence may be given.

(*Megilia* 6b).

(184) אָנִי בָרִיָּה וְחֵבְרִי בָרִיָּה :

אָנִי מְלֹאכְתִּי בָעִיר וְהוּא מְלֹאכְתּוֹ בַּשָּׂדֶה •
 אָנִי מְשֻׁבִּים לְמְלֹאכְתִּי וְהוּא מְשֻׁבִּים לְמְלֹאכְתּוֹ •
 כִּשְׁם שֶׁהוּא אֵינוֹ מִתְגַּדֵּר בְּמְלֹאכְתִּי
 כֵּךְ אָנִי אֵינוֹ מִתְגַּדֵּר בְּמְלֹאכְתּוֹ •
 שָׁמָּה תֹאמַר — אָנִי מְרֻבָּה וְהוּא מְמַעִיט —
 שְׁנִינוּ — "אֶחָד הַמְרֻבָּה וְאֶחָד הַמְּמַעִיט
 וּבִלְבָד שֵׁיכּוֹן לְבוֹ לַשָּׁמַיִם" :
 (זרקות י"ז •)

(185) אֵיזְהוּ גְבוּר ?

הַכּוֹבֵשׁ אֶת־יָצְרוֹ :

(אבות ד' א')

(186) מַה־יַּעֲבִיד אִיֶּנֶשׁ וַיְחַיָּה ?

יָמִית עַצְמוֹ :

(תמיד ל"ג •)

(187) מַה־יַּעֲבִיד אִיֶּנֶשׁ וַיָּמוּת ?

יַחַיָּה אֶת־עַצְמוֹ :

(תמיד ל"ג •)

The Student and the Farm Labourer.

- (184) A student says—"I am a Man,
 And a Man is my neighbour ;
 I in the town, he in the field,
 We daily toil and labour ;
 Each rises to perform the task
 Which Heaven did assign ;
 And I encroach not on his work,
 As he doth not on mine.
 I claim no merit—for, when more
 Or less a man has striven,
 It matters not, so long as he
 Directs his heart to Heaven."

*(Berachoth 17a).**True Heroism.*

- (185) Who should be deemed as Heroes true ?
 Their evil passions who subdue.

*(Aboth IV. 1).**Self-Control.*

- (186) What shall man do that live he may ?
 His selfish nature let him slay !

*(Tamid 32a).**Self-Indulgence.*

- (187) What shall man do that he may die ?
 Live, and his passions gratify !

(Tamid 32a).

(188) אֹקִיר לְאַסִּיא

עַד דְּלֹא תִצְטָרֵךְ לִיהָ !

('רוס' סנהד' מ"ד י')

(189) יָפָה שְׂתִיקָה לַחֲכָמִים

קָל וְחוֹמֶר לַטַּפָּשִׁים :

(פסחים ל"ט י')

(190) אֹי לִי אִם אוֹמֵר !

אֹי לִי אִם לֹא אוֹמֵר !

(ב"ב פ"ט י')

(191) יֵהָא הֵן שְׁלָךְ צָדֵק

וְלֹא שְׁלָךְ צָדֵק !

(ב"מ מ"ט י')

(192) כָּל-הָעוֹלָם כֵּלּוּ גִזְרֵעֶזַע

בַּשָּׁעָה שֶׁאָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא בְּסִינִי —

”לֹא תִשָּׂא אֶת-נֶשֶׁם יְיָ אֱלֹהֶיךָ לַשָּׂוִא !”

(שבועות ל"ט י')

Prudence.

- (188) Let honour be to your physician paid
Before you come to need his healing aid.

(*Fer. Sanhedrin 44a*).

Silence.

- (189) If Silence is the best of rules
For *wise* men,—how much more for Fools !

(*Pesachim 99a*).

Speech or Silence.

- (190) Ah me, if I express my candid mind !
Ah me, if I my tongue in silence bind !

(*Baba Bathra 89b*).

Truth.

- (191) Righteous be thy “Yea !”
Righteous be thy “Nay !”

(*Baba Metsia 49a*).

Perjury.

- (192) The world was all convulsed with dread
and pain
When God exclaimed,—“Take not My Name
in vain !”

(*Shebuoth 39a*).

(193) כָּל-עֲבֵרוֹת שֶׁבַּתּוֹרָה אִם יֵשׁ לוֹ זְכוּת
 תּוֹלִין לוֹ שָׁנִים וְשָׁלֹשָׁה דּוֹרוֹת •
 וְכֵאן נִפְרָעִין מִמֶּנּוּ לְאַלְתֵּר •
 (שְׁבוּעוֹת ל"ט •)

(194) קוֹשֵׁטָא קָאִי •
 שְׁקָרָא לָא קָאִי !
 (שַׁבַּת ק"ד •)

(195) בֶּךָ עוֹנֵשׁוּ שֶׁל בְּרֵאִי —
 שְׁאֵפִילוֹ אוֹמֵר אֶמֶת אֵין שׁוֹמְעִין לוֹ :
 (סְנֵהד' פ"ט :))

(196) הַקְדּוֹשׁ בְּרוּךְ הוּא
 לְבָא בָּעִי !
 (סְנֵהד' ק"ו :)

(197) שְׁלֹשָׁה כְּתָרִים הֵן —
 כְּתֵר תּוֹרָה וְכְתֵר כְּהֻנָּה וְכְתֵר מַלְכוּת •
 וְכְתֵר שֵׁם טוֹב עוֹלָה עַל-גִּבְיָהֶן :
 (אֲבוֹת ד' י"ז)

Perjury Punished.

- (193) All other punishments God may delay
 Until some ages shall have passed away,—
 The sin of Perjury's avenged straightway.
 (*Shebuoth 39a*).
-

Truth and Falsehood.

- (194) No Falsehood long can stay ;
 But Truth endures for aye.
 (*Shabbath 104*).
-

Liars.

- (195) This is the fine a Liar has to pay,—
 He's not believed when e'en the truth he'll say.
 (*Sanhedrin 89b*).
-

Sincerity.

- (196) 'Tis not your Knowledge God desires ;
 It is your *heart* that He requires.
 (*Sanhedrin 106b*).
-

A Good Name.

- (197) On mortal brows three crowns we see,—
 Of Knowledge, Priesthood, Majesty :
 Yet fairer far, in worth and fame,
 The diadem of a Good Name.
 (*Aboth IV. 17*).

(198) אֶל-תֵּאֱמַן בְּעֶצְמְךָ

עַד יוֹם מוֹתְךָ !

(אבות ב' ס')

(199) לֵאמֹר לְשׁוֹנְךָ לֹאמֵר — "אֲנִי יוֹדֵעַ !"

שָׁמָּה תִּתְבַּרְךָ וְתִאָּחַז :

(ברכות ד' י')

(200) תַּפְשִׁית מְרַבָּה לֹא תַפְשִׁית •

תַּפְשִׁית מוּעָט תַּפְשִׁית !

(חגיגה י"ז י')

(201) בַּמָּקוֹם שֶׁאֵין אֲנָשִׁים

הַשְׁתַּדֵּל לִהְיוֹת אִישׁ !

(אבות ב' ו')

(202) לְעוֹלָם אֶל-יּוֹצֵא אָדָם

דְּבַר מְגוֹנָה מִפִּיו :

(פסחים ג' י')

Self-Assurance.

- (198) Upon yourself do not rely
Until the day when you shall die !

(*Aboth II. 5*).

"I Do Not Know."

- (199) Let your tongue accustomed grow
E'er to say—"I do not know!"—
Lest in error stating aught
You may stumble and be caught.

(*Berachoth 4a*).

Try Not Too Much.

- (200) Grasp too much, and you will grasp in vain !
Grasp a little, and you will obtain.

(*Chagiga 17a*).

Be a Man !

- (201) Where no men are in the van,
Strive yourself to be a man !

(*Aboth II. 6*).

Obscene Words.

- (202) Take heed that no unseemly word
Should ever from thy mouth be heard !

(*Pesachim 3a*).

(203) אָסוּר לוֹ לְאָדָם שְׂמִיעוֹם כָּלוּם

עַד שִׁיתֵּן מֵאֵל לְבָהֶמְתּוֹ :

(גיטין ס"ב *)

(204) הִרְחַק מִשְׁבֵּן רָע •

וְאַל-תִּתְּחַבֵּר לְרָשָׁע •

וְאַל-תִּתְּיָאֵשׁ מִן-הַפְּרָעָנוֹת !

(אבות ח' ז')

(205) כָּל הַמַּדְבֵּק בְּעוֹבְרֵי עֲבָרָה

אֶף-עַל-פִּי שְׁלֹא עָשָׂה בְּמַעֲשֵׂיהֶם

הָרִי זֶה מִקְבֵּל פְּרָעָנוֹת כִּיּוֹצֵא בָהֶן :

(אדר"כ ל' ג')

(206) כָּל הַמַּדְבֵּק בְּעוֹשֵׂי מִצְוָה

אֶף-עַל-פִּי שְׁלֹא עָשָׂה בְּמַעֲשֵׂיהֶם

הָרִי זֶה מִקְבֵּל שָׂכָר כִּיּוֹצֵא בָהֶן :

(שם)

Kindness to Animals.

- (203) A man must never taste his bread
Until his beast he first has fed.

(*Gittin* 62a).

Evil Neighbours.

- (204) Remove from evil neighbours far away,
And never join the Wicked where they stay,
And cease not to expect the evil day!

(*Aboth* I. 7).

Evil Associates.

- (205) He who associates with those
That are on sinning bent,
Although he may eschew their deeds,
Shares in their punishment.

(*Aboth of R. Nathan* XXX. 3).

Good Associates.

- (206) Associate with those that keep
The precepts of the Lord,
And though not sharing in their deeds
You'll share in their reward.

(*Aboth of R. Nathan* XXX. 3).

(207) בְּהָרִי הוּצָא

לְקִיָּא כְּרָבָא :

(ב"ק נ"ב י')

(208) לֹא לְחֶנֶם הֶלֶךְ זְרִיר אֶצֶל עוֹרֵב

אֶלָּא מִפְּנֵי שֶׁהוּא מִינוּ :

(ב"ק נ"ב י')

(209) מְטִיל וְאֵזִיל דְּקָלָא בִּישָׂא

גַּבִּי קִינָא דְשִׁרְכֵי :

(ב"ק נ"ב י')

(210) אֶפִּילוּ חָרֵב חֲדָה

מוֹנַחַת עַל-צִוְאָרוּ שְׁל-אָדָם

אֶל-יִמְנַע עֲצָמוֹ מִן-הִרְחָמִים :

(ברכות י' י')

(211) לְעוֹלָם יִהְיֶה אָדָם רָגִיל לֹמֵר—

”כָּל-דֹּעֵבִיד רַחֲמָנָא לְטַב עֲבִיד!”

(ברכות ס' י')

Evil Companions.

- (207) Together with the useless thorn
The useful plant is plucked and torn.

(*Baba Kama* 92a).

Birds of a Feather.

- (208) 'Twas fit that the cuckoo the raven should
find,
'Twas fit—for the raven belongs to his kind.

(*Baba Kama* 92b).

Like Dwells with Like.

- (209) A worthless palm will choose the ground
And grow where fruitless trees abound.

(*Baba Kama* 92b).

Hope.

- (210) Though o'er your neck a sword hang sharp
and bare,
Of Mercy even then do not despair!

(*Berachoth* 10a).

All for the Best.

- (211) A man should say, howe'er distress'd,—
“All God hath done is for the best!”

(*Berachoth* 60b).

(212) חַיֵּב אָדָם לְבָרֵךְ עַל-הָרָעָה

בְּשֵׁם שְׁמִבְרָךְ עַל-הַטּוֹבָה :

(זרכות ל"ג י')

(213) לִיבְעִי אֵינֶשׁ רַחֲמֵי

אֶפִּילוּ עַד-זִיבוּלָא בְּתַרִּיתָא שְׁלָמָא !

(זרכות ס' י')

(214) כָּל-הַנֶּהֱנֶה מִן-הָעוֹלָם הֵנָּה בְּלֹא בְרָכָה

בָּאָלוּ נֶהֱנֶה מִקִּדְשֵׁי שָׁמַיִם :

(זרכות ל"ה י')

(215) גִּנְבָא אַפּוּם מַחֲתִירָתָא

רַחֲמָנָא קָרִיא :

(זרכות ס"ג י')

Resignation.

- (212) A man must thank the Lord, in pious mood,
For all the Ill as well as all the Good !

(*Berachoth* 33*b*).

Pray to the Last.

- (213) A man should pray that him may Mercy save
Till the last earth is thrown upon his grave.

(*Berachoth* 8*a*).

Praise to God.

- (214) Who praiseth not the name of Heav'n
For any gift which God hath giv'n,
If by its use he benefits,
An act of Sacrilege commits.

(*Berachoth* 35*a*).

Abuse of Prayer.

- (215) The meanest thief, about to steal,
For Heaven's help will oft appeal.

(*Berachoth* 63*a*).

(216) הַמִּתְפַּלֵּל צָרִיךְ שִׁיתֵּן עֵינָיו לְמַטָּה
וּלְבוֹ לְמַעְלָה :
(יִצְמוֹת ק"ה :)

(217) כָּל-מִי-שֵׁישׁ לוֹ פֶּת בְּסֻלּוֹ
וְאוֹמֵר — "מָה-אוֹכֵל לְמַחֵר ?"
אֵינוֹ אֶלָּא מְקַטְנֵי אַמָּנָה :
(סוּטָה מ"ח :)

(218) יְהִי רָצוֹן שְׁיִהְיֶה מוֹרָא שָׁמַיִם עֲלֵיכֶם
כְּמוֹרָא בְּשָׂר וָדָם !
(בְּרֵכוֹת כ"ח :)

(219) כָּל-אָדָם שֵׁישׁ בּוֹ תוֹרָה
וְאֵין בּוֹ יִרְאֵת שָׁמַיִם
דּוֹמָה לְגִזְבָּר שֶׁמָּסְרוּ לוֹ מִפְּתִיחוֹת הַפְּנִמִּיּוֹת
וּמִפְּתִיחוֹת הַחִיצוֹנִיּוֹת לֹא מָסְרוּ לוֹ :
(שָׁנַת ל"א .)

How to Pray.

- (216) He who with devotion prays
Downwards should direct his gaze,
And his heart to Heaven raise!

(*Yebamoth* 105b).

Faith in Providence.

- (217) Who hath within his basket bread,
And yet, all anxious, questions whence
To-morrow too he shall be fed,—
Hath little Faith in Providence.

(*Sotah* 48b).

Fear God.

- (218) Would that to fear your God you persevere
As men are wont their Fellow-men to fear!

(*Berachoth* 28b).

The Fear of Heaven.

- (219) Who Knowledge hath, but not the Fear of
Heav'n,
Is like a treasurer to whom are giv'n
The keys that will unlock the inner stores,
Without the keys that ope the outer doors.

(*Shabbath* 31a).

(220) עֲשֵׂה רְצוֹנוֹ

• בְּרִצּוֹנְךָ

בְּדִי שִׁיעֲשֵׂה רְצוֹנְךָ

בְּרִצּוֹנוֹ!

(אבות ב' ד')

(221) בִּטְל רְצוֹנְךָ

• מִפְּנֵי רְצוֹנוֹ

בְּדִי שִׁיבִטְל

רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנְךָ!

(אבות ב' ד')

(222) אַל-תְּהִי כְּעֹבְדִים הַמְּשַׁמְשִׁים אֶת-הָרֶב

עַל-מְנַת לְקַבֵּל פָּרָם!

אַל־אֵלָּה הָיוּ כְּעֹבְדִים הַמְּשַׁמְשִׁים אֶת-הָרֶב

שֶׁלֹּא עַל-מְנַת לְקַבֵּל פָּרָם!

(אבות ח' ג')

(223) כֹּל שֶׁמַּעֲשִׂיו מְרַבִּים מִחֲכָמָתוֹ

• חֲכָמָתוֹ מִתְקַיֶּמֶת

וְכֹל שֶׁחֲכָמָתוֹ מְרַבָּה מִמַּעֲשָׂיו

אֵין חֲכָמָתוֹ מִתְקַיֶּמֶת :

(אבות ג' י"ב)

Do God's Will.

- (220) Perform His Will divine
As if that Will were thine,
That He may thine fulfil
As if it were His Will !

(*Aboth II. 4*).

Resign thy Will.

- (221) Do thou thy Will resign
Before His Will divine,
That He may set aside
Another's Will for thine !

(*Aboth II. 4*).

How to Serve God.

- (222) Be not as servants who obey
And serve their master but for pay,
But be like those that serve their lord
Without expecting a reward !

(*Aboth I. 3*).

Good Actions and Wisdom.

- (223) Whose wisdom is surpassed by Deeds,
His wisdom shall remain ;
Whose wisdom his good acts exceeds,
His wisdom is all vain.

(*Aboth III. 15*).

(224) הַעֲשֵׂה מִצְוָה אַחַת
 קוֹנֶה לוֹ פְּרָקְלִיט אֶחָד :
 וְהַעֲוֵב עֲבָרָה אַחַת
 קוֹנֶה לוֹ קַטְגוֹר אֶחָד :

(אבות ד' י"ג)

(225) כָּל-מַעֲשִׂיךָ
 יְהִיוּ לְשֵׁם שָׁמַיִם !

(אבות ב' י"ז)

(226) תְּכַלִּית חֲכָמָה
 תִּשׁוּבָה וּמַעֲשִׂים טוֹבִים :

(ברכות י"ז ')

(227) תִּלְמוֹד גָּדוֹל
 שֶׁתִּלְמוֹד מֵבִיא לַיָּד מַעֲשֵׂה :

(קידושין מ' :)

Actions, Good and Evil.

- (224) Every good and noble action
Is for us an Advocate ;
But by each of our transgressions
An Accuser we create.

(*Aboth IV. 13*).

Act in the Name of Heaven.

- (225) Whatever acts you undertake,
Perform them all for *Heaven's* sake !

(*Aboth II. 17*).

The Aim of Wisdom.

- (226) 'Tis Wisdom's aim that, day and night,
We mend our ways and do the Right.

(*Berachoth 17a*).

Action the End of Study.

- (227) Study 's so far greater than good deeds,
Since to noble actions Study leads.

(*Kiddushin 40b*).

(228) הָיִי רֵץ לְמִצְוֵה קֶלֶה

וְבוֹרַח מִן־הָעֲבֵרָה!

שְׂמִיטָה גִּוְרֶת מִצְוֵה

וְעֵבֶרָה גִּוְרֶת עֲבֵרָה •

שְׂשֹׁכֵר מִצְוֵה מִצְוֵה

וְשֹׁכֵר עֲבֵרָה עֲבֵרָה :

(אבות ד' ב')

(229) "הַמוֹשְׁלִים" — אֵלֹה הַמוֹשְׁלִים בִּיצְרָם •

"בֹּאוּ חֲשֹׁבִין" —

בֹּאוּ וְנַחֲשׁוּב חֲשֹׁבוֹנוֹ שֶׁל־עוֹלָם —

הַפֶּסֶד מִצְוֵה כְּנֶגֶד שְׂכָרָה

וְשֹׁכֵר עֲבֵרָה כְּנֶגֶד הַפֶּסֶדָה •

"תִּבְנֶה וְתִכְוֶיֶן" — אִם אַתָּה עוֹשֶׂה בֵּן

תִּבְנֶה בְּעוֹלָם הַזֶּה וְתִכְוֶיֶן לְעוֹלָם הַבָּא :

(ב"ב ע"ח :)

(230) יֵשׁ נָאָה דוֹרֵשׁ וְנָאָה מְקַיֵּם •

נָאָה מְקַיֵּם וְאֵין נָאָה דוֹרֵשׁ •

וְאַתָּה נָאָה דוֹרֵשׁ וְאֵין נָאָה מְקַיֵּם :

(יבמות ס"ג :)

One Act the Reward of Another.

(228) To do a precept, e'en the slightest, run !
 And from transgression flee,—the smallest
 shun !

For one good act doth to another lead,
 And one ill-deed draws in its train ill-deed.
 Good action by good action in succession
 Is recompensed,—transgression by trans-
 gression.

(*Aboth IV. 2*).

Actions, their Profit and Loss.

(229) They are the “Rulers” brave and true—
 Their evil passions who subdue ;
 They are the “Calculators” great—
 All Life's accounts who calculate,—
 Comparing all the loss and gain
 Which every Action doth contain.
 Thus act, and you'll “established” be
 Through life and all Eternity !

(*Baba Bathra 78b*).

Preaching and Practice.

(230) Some preach well and act right,—gladly ;
 Some act right, though preaching badly ;
 You're exacting in your preaching,
 But not acting as you're teaching.

(*Yebamoth 63b*).

(231) מַעֲשֵׂיךָ יִקְרְבוּךָ •

וּמַעֲשֵׂיךָ יִרְחֲקוּךָ !

(עדיות ה' ז')

(232) מַחֲשָׁבָה טוֹבָה

הַקָּדוֹשׁ בָּרוּךְ הוּא מְצַרְפָּה לַמַּעֲשֵׂה •

מַחֲשָׁבָה רָעָה

אֵין הַקָּדוֹשׁ בָּרוּךְ הוּא מְצַרְפָּה לַמַּעֲשֵׂה :

(קידושין מ' •)

(233) גָּדוֹל הַמַּעֲשֵׂה

יֹתֵר מִן-הָעוֹשֶׂה :

(ב"ב ט' •)

(234) כָּל-הַמְּזַכֶּה אֶת-הָרַבִּים

אֵין חָטָא בָּא עַל-יָדוֹ •

וְכָל-הַמַּחֲטִּיא אֶת-הָרַבִּים

אֵין-מִסְפִּיקִים בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה :

(אבות ה' כ"א)

(235) כָּל-הָעוֹשֶׂה מִצְוָה אַחַת בְּעוֹלָם הֵנָּה

מִקְדָּמָתוֹ וְהוֹלֶכֶת לִפְנֵיו לְעוֹלָם הַבָּא :

(סוטה ג' :)

The Best Testimonials.

- (231) Thine Acts may thee commend ;
Thine Acts may men offend.

(*Edyoth V. 7*).

Intentions.

- (232) A good intent God deems a good deed done ;
An ill intent is not an act begun.

(*Kiddushin 40a*).

Inducing Others to do Good.

- (233) Who makes another do a noble deed,
His action doth his neighbour's act exceed.

(*Baba Bathra 9a*).

Leading Men to Good or Evil.

- (234) Who draws the multitude
To Virtue and to Good—
Through him shall none by sinful acts offend ;
But he who tries to win
The multitude to Sin
Shall never have the pow'r the wrong to mend.

(*Aboth V. 21*).

A Good Deed.

- (235) A noble action, done on earth,
The Doer shall precede,
And to the future world of bliss
It shall the Doer lead.

(*Sotah 3b*).

(236) בְּשַׁעַת פְּטִירָתוֹ שֶׁל-אָדָם

אֵין מְלוּיִן לוֹ לְאָדָם

לֹא כֶסֶף וְלֹא זָהָב

וְלֹא אֲבָנִים טוֹבוֹת וּמְרַגְלִיּוֹת

אֶלָּא תוֹרָה וּמַעֲשִׂים טוֹבִים בְּלִבָּר :

(אבות ו' ט')

(237) פְּעָמִים שֶׁהַגִּשְׁמִים יוֹרְדִים בְּזִכּוֹת אָדָם אֶחָד

בְּזִכּוֹת עֹשֶׁב אֶחָד בְּזִכּוֹת שָׂרָה אֶחָד :

(ירוש' תענית ד')

(238) אִי לֹאוֹ דִּדְלָאִי לָךְ חֲסִפָּא

מִי הָיִית מְשַׁכַּחַת מְרַגְלִיתָא תוֹתִיָּה ?

(יבמות ז"ב :)

(239) בְּשִׁלְשָׁה דְּבָרִים אָדָם נִכָּר—

בְּכוֹסוֹ בְּכִיסוֹ וּבְכַעְסוֹ :

(עירובין ס"ה :)

Good Deeds and Knowledge.

- (236) A man departing from this world
Departeth not alone ;
Not gold and silver follow him,
Nor pearls, nor precious stone ;
Good deeds and knowledge go with him—
For ever all his own.
- (*Aboth VI. 9*).
-

Individual Merit.

- (237) The clouds in the sky will their rain-drops
oft yield
For the sake of one man and one grass and
one field.
- (*Jer. Taanith 4*).
-

Honour to Whom it is Due.

- (238) Had I the sherd not lifted from the ground,
Would you the precious pearl beneath have
found ?
- (*Yebamoth 92b*).
-

Character.

- (239) By these three things a man we gauge,—
His Cup, his Purse, and by his Rage.
- (*Erubin 65b*).

(240) אָסאַ דַּקאַי בִּינִי חֲלָפִי —

אָסאַ שְׁמִיָּה וְאָסאַ קָרוֹ לִיָּה :

(סנהד' מ"ד י')

(241) עַל-עַמּוּד אֶחָד עוֹמֶדֶת —

וְצִדִּיק שָׁמוֹ :

(חגיגה י"ב י')

(242) אֶפִּילוֹ בְּשִׁבִּיל צִדִּיק אֶחָד

עוֹלָם מִתְקַיֵּם :

(יומא ל"ח י')

(243) שְׁקוּלָה נִשְׁמָה שֶׁל-צִדִּיק אֶחָד

בְּנֶגֶד כָּל-הָעוֹלָם כָּלוֹ :

(סנהד' ק"ג י')

(244) כָּל-הָעוֹלָם כָּלוֹ

לֹא נִבְרָא אֶלָּא בְּשִׁבִּיל זֶה :

(ברכות ו' י')

A Good Man is Good Everywhere.

- (240) A Myrtle, which among the thorns doth grow,
Is still a Myrtle, and all call it so.

(*Sanhedrin* 44b).

The Pillar of the World.

- (241) Upon one pillar all the world doth rest,—
Upon a "Righteous Man,"—for ever blest.

(*Chagiga* 12b).

One Good Man saves the World.

- (242) If e'en but one Good Man remains,
God for his sake the world sustains.

(*Yoma* 38b).

The Worth of a Noble Soul.

- (243) The soul of one Good Man is worth
As much as all that is on earth.

(*Sanhedrin* 103b).

A God-fearing Man.

- (244) Accomplished was Creation's plan
Because of one God-fearing man.

(*Berachoth* 6b).

(245) שְׁקוּל זֶה

בְּנֶגֶד כָּל-הָעוֹלָם בָּלוּ :

(ברכות ו' :)

* * *

(246) כָּל-הָעוֹלָם בָּלוּ

לֹא נִבְרָא אֱלֹא לְצוּת לְזֶה :

(ברכות ו' :)

(247) אֵלֹו צְדִיקִים —

שֶׁבְּמִיתָתָן נִקְרְאוּ חַיִּים :

(ברכות י"ח ')

(248) גְּדוֹלִים מַעֲשֵׂי צְדִיקִים

יֹתֵר מִמַּעֲשֵׂה שָׁמַיִם וָאָרֶץ :

(כתובות ה' ')

(249) עֲתִידִים צְדִיקִים שֶׁנִּקְרְאִים

עַל-שְׁמוֹ שֶׁל-הַקָּדוֹשׁ בְּרוּךְ הוּא :

(ב"ב ע"ה :)

A God-fearing Man.

- (245) Even one God-fearing Soul
In the world is worth—the Whole.

(*Berachoth* 6b).

* * *

- (246) God intended all Creation
For a good man's ministration.

(*Berachoth* 6b).

—————

Good Men Live for Ever.

- (247) All righteous men are truly said
To be alive e'en when they're dead.

(*Berachoth* 18a).

—————

The Deeds of the Righteous.

- (248) The Deeds of the Righteous, done nobly
and well,
The formation of earth and of heaven excel.

(*Kethuboth* 5a).

—————

The Name of the Righteous.

- (249) The Righteous shall enjoy the highest fame—
They shall be called by Heaven's Holy
Name.

(*Baba Bathra* 75b).

(250) הַקְדוּשׁ בְּרוּךְ הוּא מְרַקֵּד עַם-סִבִּיבֵיו

בְּחוּט הַשְּׁעָרָה :

(יִצְמוּת קכ"א :)

(251) מוֹטָב לִי לְהִקָּרָא שׁוֹטָה כָּל-יָמֵי

וְלֹא לַעֲשׂוֹת שָׂעָה אַחַת רָשָׁע לִפְנֵי הַמָּקוֹם :

(עֲדוּת ה' ו')

(252) גְּדוּלִים צְדִיקִים בְּמִיתָתָם

יֹתֵר מִבְּחֵיָהֶם !

(סוּלִין ז' :)

(253) אֵין עוֹשִׂים נַפְשׁוֹת לַצְדִּיקִים •

דְּבָרֵיהֶם הֵן הֵן זְכוּנָם :

(זְקֻלִּים ז' •)

(254) צְדִיק אֲבָד לְדוּרוֹ אֲבָד •

מִשָּׁל לְאָדָם שְׁאֲבָדָה לוֹ מִרְגְּלִית •

כָּל-מָקוֹם שֶׁהִיא מִרְגְּלִית שְׂמָה—

וְהִיא לֹא אֲבָדָה אֶלָּא לְבַעֲלָהּ :

(מְגִילָה ט"ו •)

God and the Righteous.

- (250) With the righteous, God deals with severity
 rare,
 Particular e'en to the breadth of a hair.

(*Yebamoth* 121*b*).

The Name of "Fool."

- (251) I'd rather have throughout my days
 The name of "Fool" unto me given,
 Than walk one hour in evil ways
 Before the seeing eye of Heaven.

(*Edyoth* V. 6).

The Greatness of Good Men.

- (252) Good men are greater after death
 Than when sustained by living breath.

(*Chulin* 7*b*).

Memorial Statues.

- (253) A Good Man no memorial statue needs,—
 He's best remembered by his words and
 deeds.

(*Shekalim* 7).

Death of a Good Man.

- (254) A Good Man lost unto his age is lost ;
 If one has lost a pearl of precious cost,
 The pearl remains a pearl, where'er it be,—
 But oh ! the owner's loss none feels but he.

(*Megilla* 15*a*).

(255) אֲרָאֵלִים וּמְצוּקִים

אָחִזוּ בְּאֶרֶן הַקֶּדֶשׁ •

נָצְחוּ אֲרָאֵלִים אֶת-הַמְּצוּקִים

וְנִשְׁבְּחָה אֶרֶן הַקֶּדֶשׁ :

(כתיבות ק"ד •)

(256) אוֹתוֹ הַיּוֹם שֶׁנִּפְטָר אַבְרָהָם אָבִינוּ מִן-הָעוֹלָם

עָמְדוּ כָּל-גְּדוּלֵי אוֹמוֹת הָעוֹלָם בְּשׂוּרָה וְאָמְרוּ—

” אוֹי לוֹ לָעוֹלָם שֶׁאֲבַד מִנְהִיגוֹ !

וְאוֹי לָהּ לִסְפִּינָה שֶׁאֲבָדָה קְבֵרְגִיטָה ! ”

(ב"ב ז"א •)

(257) אִם בְּאֶרְזִים נִפְלָה שְׁלֵהֶבֶת

מֶה-יַעֲשֶׂה אִיזוּבִי קִיר ?

לְוִיתָן בְּחֻכָּה הָעֵלָה

מֶה-יַעֲשֶׂה דָגִי הָרֶקֶק ?

בְּנַחַל שׁוּטָף נִפְלָה חֻכָּה

מֶה-יַעֲשֶׂה מִי-גָבִים ?

(מו"ק כ"ה :)

Death of a Good Man.

- (255) The Pious on earth and the Angels of heaven
Did their hands on the Holy Ark lay ;
Prevailed have the Angels o'er those that had
striven,
And the Ark hath been taken away.

(*Kethuboth* 104a).

Death of Abraham.

- (256) The day when Abraham our Father died,
The great men of the age all rose and cried :—
“ Alas, the world has lost its guide and head !
Woe to the ship whose Pilot now is dead ! ”

(*Baba Bathra* 91a).

Elegy on a Great Man.

- (257) If among the mighty cedars
Tongues of flame and fire did fall,—
What shall do the tender hyssops
That are growing on the wall ?
If a net or if an angle
Did Leviathan draw out,—
What shall do the tiny fishes
Gliding in the ponds about ?
If into the sweeping river
There did fall a fishing hook,—
What shall do the tranquil waters
Of the lakelet or the brook ?

(*Moed Katan* 25b).

(258) אֱלֹהֵי רָשָׁעִים—

שְׁבַת־יֵהֱם קְרוּיִם מֵתִים :

(ברכות י"ח.)

(259) צְדִיקִים אוֹמְרִים מַעַט

וְעוֹשִׂים הַרְבֵּה .

רָשָׁעִים אוֹמְרִים הַרְבֵּה

וְאִפִּילוֹ מַעַט אֵינָם עוֹשִׂים :

(ב"מ פ"ז.)

(260) רָשָׁעִים אִפִּילוֹ עַל-פֶּתַח שַׁלְגֵיהֶנָּם

אֵינָם חוֹזְרִים בְּתַשׁוּבָה :

(עירובין י"ט.)

(261) אַרְבַּע כֶּתוֹת אֵין מְקַבְּלוֹת פְּנֵי שְׂכִינָה—

כֶּת לִצִּים .

כֶּת שְׁקָרָנִים .

כֶּת חֲנָפִים .

כֶּת מִסְפְּרֵי לָשׁוֹן הָרַע :

(סנהד' ק"ג.)

(262) כָּל-הַגָּדוֹל . מַחְבְּרוֹ

יֵצְרוּ גָדוֹל הַיָּמֵנוּ

(סוכה נ"ג.)

Bad Men.

- (258) E'en while they live bad men are said
To be, in sooth, already dead.
(*Berachoth* 18a).
-

Promises.

- (259) Good people, though promising little before,
Do all that they promise and even much more;
But bad men the words of their promise
recall,—
Though promising much they do nothing at
all.
(*Baba Metsia* 87a).
-

The Wicked.

- (260) The wicked even at Hell's gate
Return not from their sinful state.
(*Erubin* 19a).
-

Who shall not see God.

- (261) God into his Holy Presence
These four classes ne'er admits,—
Those comprising Scoffers, Liars,
Slanderers and Hypocrites.
(*Sanhedrin* 103a).
-

Evil Passions.

- (262) The man that's greater than his brother
Has greater passions than the other.
(*Succah* 52a).

(263) אֹי לִי מִיִּצְרִי!

אֹי לִי מִיִּצְרִי!

(זרכות ס"א •)

(264) יִצְרוּ עֶשֶׂר-אָדָם מִתְנַבֵּר עָלָיו בְּכָל-יוֹם

וּמִבְקֵשׁ לְהַמִּיתוֹ •

וְאַלְמָלָה הַקָּדוֹשׁ בָּרוּךְ הוּא שְׁעוֹזֵר לוֹ
אֵינוֹ יָכוֹל לוֹ :

(סוכה נ"ב :)

(265) יִצַּר הָרַע בַּתְּחִלָּה דוֹמָה לַחוּט שֶׁל-בוֹכֶיָא •

וּבְסוֹף דוֹמָה לַעֲבוֹתוֹת הָעֶגְלָה :

(סוכה נ"ב •)

(266) בַּתְּחִלָּה קָרְאוּ—"הֶלֶךְ" •

וּבְסוֹף קָרְאוּ—"אוֹרֵחַ" •

וּבְסוֹף קָרְאוּ—"אִישׁ" :

(סוכה נ"ב :)

God and Man's Passions.

- (263) Ah me, my heavenly Sire !
Ah me, my sinful Desire !

(Berachoth 61a).

Saved by Divine Grace.

- (264) Man's evil Passions gather strength each day ;
He is the victim whom they seek to slay ;
Without God's help he would become their
prey.

(Succah 52b).

Man's Passions Grow Stronger.

- (265) At first man's Passion's like a cobweb's
thread,
At last becomes like thickest rope instead.

(Succah 52a).

The Progress of our Passions.

- (266) First our Passions are like " Trav'lers "
Who but briefly with us stay ;
Then like " Guests " upon a visit,
Dwelling with us many a day ;
And at last become our " Masters,"
Keeping us beneath their sway.

(Succah 52a).

(267) אִיזְהוּ אֵל זֶר שֵׁשׁ בְּגוּפוֹ שֶׁל-אָדָם?

הוּא אוֹמֵר זֶה יֵצֵר הָרַע :

(שבת ק"ה :)

(268) בְּנֵי בְרָאֲתִי יֵצֵר הָרַע

וּבְרָאֲתִי לוֹ תוֹרָה תִּבְלִין •

וְאַם אַתֶּם עוֹסְקִים בַּתוֹרָה

אֵין אַתֶּם נִמְסָרִים בִּידוֹ :

(קידושין ל' :)

(269) יוֹרֵד וּמֵתָעָה •

וְעוֹלָה וּמִרְגִּיז •

נוֹטֵל רְשׁוֹת

וְנוֹטֵל נִשְׁמָה :

(ב"ב ט"ז :)

(270) לֶבָא וְעֵינָא

תִּרְיִן סְרַסְרִי דְחֻטָּא :

(ירוש' ברכות ג' :)

(271) כָּל שִׁירְאֵת חָטְאוֹ קוֹדֶמֶת לְחֻבָּתוֹ

חֻבָּתוֹ מֵתִקְיָמָת :

וְכָל שִׁחְכָּמָתוֹ קוֹדֶמֶת לִירְאֵת חָטְאוֹ

אֵין חֻבָּתוֹ מֵתִקְיָמָת :

(אבות ג' י"א)

The Idols within a Man.

(267) What Idols hath man's heart within ?

His Passions tempting him to sin.

(*Shabbath 105b*).

The Torah and the Passions.

(268) 'Twas I, my children, did create your Passion ;

An Antidote—the Torah I did fashion ;

And, labouring in the Torah every hour,

You shall not fall into your Tempter's power.

(*Kiddushin 30b*).

Satan.

(269) Satan on earth leads men astray,

And then accuses them in heaven,—

And when to him permission's given,

He takes their mortal life away.

(*Baba Bathra 16a*).

The Agents of Sin.

(270) The human Eye and Heart within

Are two Commissioners of Sin.

(*Fer. Berachoth 3b*).

Fear of Sin.

(271) When Fear of Sin man's wisdom doth precede,

His wisdom shall endure ;

But when his wisdom is the first to lead,

His wisdom is not sure.

(*Aboth III. 11*).

(272) הִסְתַּכַּל בְּשִׁלְשָׁה דְּבָרִים

וְאִין אַתָּה בָּא לְיָדִי עֲבֵרָה —

דַּע מֵאִין בָּאתָ •

וּלְאֵן אַתָּה הוֹלֵךְ •

וּלְפָנַי מִי אַתָּה עֲתִיד לִתֵּן דִּין וְחֶשְׁבוֹן !

(אבות ג' א')

* * *

(273) הִסְתַּכַּל בְּשִׁלְשָׁה דְּבָרִים

וְאִין אַתָּה בָּא לְיָדִי עֲבֵרָה —

דַּע מִה-לְמַעַלָּה מִמֶּךָ !

עֵין רוּאָה וְאוֹזֵן שׁוֹמַעַת

וְכָל-מַעֲשֵׂיךָ בְּסֵפֶר נִכְתָּבִים :

(אבות ב' א')

(274) הִרְהוּרִי עֲבֵרָה

קָשׁוּ מִעֲבֵרָה :

(יומא כ"ט •)

(275) אִין אָדָם עוֹבֵר עֲבֵרָה

אֵלָּא אִם-כֵּן נִכְנָס בּוֹ רוּחַ שְׁמוֹת :

(סוטה ג' •)

How to Escape Sin.

- (272) Upon three things reflect within,
 And you'll not fall a prey to Sin !
 Think whence you come, and whither go,
 And in Whose presence you must show
 A true account of Life below !

(Aboth III. 1).

* * *

- (273) O ponder well upon three things alway,
 And then you shall not fall to Sin a prey !
 Reflect ! above you there's an Eye to look,
 And there's an Ear that heareth all you say,
 And all your acts are written in a Book !

(Aboth II. 1).

—

Evil Thoughts.

- (274) Man's evil thoughts within
 Are worse than actual sin.

(Yoma 29a).

—

Sin is Insanity.

- (275) No man commits a sin, you'll find,
 If madness enters not his mind.

(Sotah 3a).

(276) עֵבֶרָה מְטַמְּטֶמֶת

לְבוּ שֶׁל-אָדָם :

(יומא ל"ט י')

(277) אֵין אָדָם הוֹטֵא

וְלֹא לוֹ :

(שבועות מ"ג :)

(278) אָדָם עוֹבֵר עֵבֶרָה בִּפְתָר

וְהַקְדֹּשׁ בָּרוּךְ הוּא מַכְרִיז עָלָיו בְּגָלוּי :

(סוטה ג' י')

(279) בֵּיוֹן דִּיתְמוּ הַטָּאִים

וְרִשְׁעִים עוֹד אֵינָם :

(ברכות י' י')

(280) אֵין מִיתָה בְּלֹא חֵטָא

וְאֵין יְסוּרִים בְּלֹא עֲוֹן :

(שבת נ"ה י')

(281) בֵּיוֹן שֶׁעָבַר אָדָם עֵבֶרָה וְשָׁנָה בָּהּ

דִּתְרָה לוֹ :

(מו"ק כ"ז :)

The Power of Sin.

- (276) The baneful power of Sin
Benumbs the heart within.

(*Yoma* 39a).

Man Sins for Himself.

- (277) No man will e'er a sin commit
Unless he gains some benefit.

(*Shebuoth* 42b).

Secret Sins.

- (278) The secret sinner shall be put to shame,
For God will openly his sin proclaim.

(*Sotah* 3a).

Sin and Sinners.

- (279) Let but the reign of Sin be o'er,
And those who sin would sin no more!

(*Berachoth* 10a).

Death and Suffering.

- (280) There are no pangs except what Sin will
bring,—
Without it there's no Death nor Suffering.

(*Shabbath* 55a).

Force of Habit.

- (281) Who twice commits a wrong
Esteems it right ere long.

(*Moed Katan* 27b).

(282) כִּיּוֹן שִׁינְאָו רַב שְׁנוּתָיו שֶׁל־אָדָם וְלֹא חָטָא

שׁוּב אֵינוֹ חוֹטָא :

(יומא ל"ח :)

(283) כָּל־אָדָם שֶׁיֵּשׁ לוֹ עֲוֹת פָּנִים

סוֹף נִכְשֵׁל בַּעֲבָרָה :

(תענית ז' :)

(284) כָּל־אָדָם הַמֵּתִיבֵשׁ

לֹא בִמְהֵרָה הוּא חוֹטָא :

(נדרים כ' ז')

(285) הָאוֹמֵר "אֶחָטָא וְאָשׁוּב אֶחָטָא וְאָשׁוּב"—

אֵין מִסְפִּיקִין בִּידּוֹ לַעֲשׂוֹת תְּשׁוּבָה :

(יומא פ"ה :)

(286) אֲשֶׁרִי מִי שֶׁעוֹשֵׁר תְּשׁוּבָה

בְּשֶׁהוּא אִישׁ

(ע"ז י"ט ז')

Habit Proof against Sin.

- (282) When once the greater part of life is o'er,
He will not sin who hath not sinned before.
(*Yoma* 38*b*).
-

Shamelessness.

- (283) Who feels no sense of shame at all,
Through sin shall stumble and shall fall.
(*Taanith* 7*b*).
-

Self-Reverence.

- (284) That man will not so quickly sin
Who feels a sense of shame within.
(*Nedarim* 20*a*).
-

Sinning and Repenting.

- (285) Who thinks, as often as he strays,
Of turning from his evil ways,
Will go on sinning to the end,
Without the pow'r his ways to mend.
(*Yoma* 85*b*).
-

Repent while Strong.

- (286) How happy is that man, and ah, how blest,
Who mends his ways while still of strength
possess'd!
(*Aboda Zara* 19*a*).

(287) נָשׁוּב יוֹם אַחֵר

לִפְנֵי מִיתָתְךָ !

(אבות ב' ט"ו)

(288) מָקוֹם שֶׁבַעֲלִי תִשׁוּבָה עוֹמְדִים

צְדִיקִים גְּמוּרִים אֵינָם עוֹמְדִים :

(ברכות ל"ד :)

(289) תִּשׁוּבָה וּמַעֲשִׂים טוֹבִים

בְּתָרִים בְּפָנֶי הַפְּרָעוֹת :

(אבות ד' י"ג)

(290) הַמָּבִיא גִּזְלוֹ

עַד שֶׁלֹּא הֵבִיא אֶשְׁמוֹ

יָצָא •

הֵבִיא אֶשְׁמוֹ

עַד שֶׁלֹּא הֵבִיא גִּזְלוֹ—

לֹא יָצָא :

(ב"ק ק"י •)

(291) עֲבֵרוֹת שֶׁבֵּין אָדָם לַמָּהוּם

יוֹם הַכַּפּוּרִים מְכַפֵּר :

עֲבֵרוֹת שֶׁבֵּין אָדָם לַחֲבֵרוֹ

אֵין יוֹם הַכַּפּוּרִים מְכַפֵּר עַד-שִׁירְצָה אֶת-חֲבֵרוֹ :

(יומא פ"ה :)

Repent in Time.

- (287) Repent and turn to God on high
 The day before you're doomed to die !
(Aboth II. 15).
-

The Penitent.

- (288) Where stays the true repentant band,
 The wholly Righteous cannot stand.
(Berachoth 34b).
-

A Shield against Punishment.

- (289) Who do good deeds and of ill deeds repent,
 Receive a shield to ward off punishment.
(Aboth IV. 13).
-

No Atonement without Reparation.

- (290) He who restores the robb'd or stolen things
 Before his trespass-sacrifice he brings,
 Emerges from his guilty sphere ;
 Who brings a sacrifice for expiation
 Before he makes the needful restoration—
 He cannot from his sin be clear !
(Baba Kama 110a).
-

Day of Atonement.

- (291) The sins which erring man commits 'gainst
 Heaven
 Are on the Day of Pardon all forgiven ;
 But he's not pardoned who has wronged another
 Until he fully reconciles his brother.
(Yoma 85b).

(292) יָפָה שָׁעָה אַחַת בְּתִשְׁבָּה וּמַעֲשִׂים טוֹבִים
בְּעוֹלָם הַזֶּה

מִכָּל-חַיֵּי הָעוֹלָם הַבָּא •
וְיָפָה שָׁעָה אַחַת שְׁלִקוּרַת רוּחַ בְּעוֹלָם הַבָּא
מִכָּל-חַיֵּי הָעוֹלָם הַזֶּה :

(אבות ד' כ"ג)

(293) טוֹבָה מַרְדּוּת אַחַת בְּלִבּוֹ שֶׁל-אָדָם
יֹתֵר מִכֶּמֶה מַלְקִיּוֹת :

(ברכות ז' •)

(294) יֵשׁ מֵהֶם אוֹמְרִים—

אֲשֶׁרֵי יִלְדוּתֵנוּ

שֶׁלֹּא בִישָׁה אֶת-זִקְנוּתֵנוּ !

אֵלּוֹ חֲסִידִים וְאַנְשֵׁי מַעֲשָׂה :

וְיֵשׁ מֵהֶם אוֹמְרִים—

אֲשֶׁרֵי זִקְנוּתֵנוּ

שֶׁכִּפְּרָה אֶת-יִלְדוּתֵנוּ !

אֵלּוֹ בְּעָלֵי תִשְׁבָּה :

וְאֵלּוֹ אוֹמְרִים—

אֲשֶׁרֵי מִי שֶׁלֹּא חָטָא •

וּמִי שֶׁחָטָא יָשׁוּב וְיִמְחֹל לוֹ !

(סוכה כ"ג •)

Repentance and Good Deeds.

- (292) If spent in penitence and in good deeds,
 One hour on earth all life in heav'n exceeds ;
 Though sweeter is one hour of *heav'nly* bliss
 Than all this life of earthly happiness.

(*Aboth IV. 22*).

Contrition.

- (293) One contrition in man's heart's of more avail
 Than with many stripes his body to assail.

(*Berachoth 7a*).

The Innocent and the Penitent.

- (294) The Pious say,—

O happy we that, free from blame,
 By youthful ways
 Have never left remorse and shame
 For later days !

The Penitent say,—

O happy we that, older grown,
 By mended ways
 Have been enabled to atone
 For early days !

All exclaim,—

O happy he that's innocent,
 And hath no sins o'er which to grieve !
 But he that sinned let him repent,
 And gracious pardon he'll receive !

(*Succah 53a*).

(295) הַכֹּל בִּירֵי שָׁמַיִם •

חוּץ מִירֵאת שָׁמַיִם :

(ברכות ל"ג :)

(296) בְּדֶרֶךְ שְׁאֵדָם רוּצָה לֵילֵךְ בָּהּ

מוֹלִיכִין אוֹתוֹ :

(מכות י' :)

* * *

(297) בָּא לְטָמֵא

פּוֹתֶחֱיִין לוֹ •

בָּא לְטָהָר

מְסִיעִין אוֹתוֹ :

(יומא ל"ח :)

(298) הַכֹּל צָפוּי •

וְהָרְשִׁית נְתוּנָה •

וּבִטּוֹב הָעוֹלָם גָּדוֹן •

וְהַכֹּל לְפִי רֹב הַמַּעֲשֶׂה :

(אבות ג' י"ט)

(299) חָבִיב אָדָם שֶׁנִּבְרָא בְּצֶלֶם !

חָבִיב יִתְרָה נֹדַעַת לוֹ שֶׁנִּבְרָא בְּצֶלֶם !

(אבות ג' י"ח)

Man is a Free Agent.

- (295) All things are swayed by God upon His throne ;

The Fear of Heav'n depends on man alone.

(*Berachoth* 33b).

Free-will.

- (296) A man along that road is led
Which he himself desires to tread.

(*Maccoth* 10b).

* * *

- (297) To be unclean whoe'er desires
Finds open wide the door ;
And to be pure whoe'er aspires
Is aided even more.

(*Yoma* 38b).

Omniscience and Free-will.

- (298) Yea, everything's foreseen by Heaven,
And yet to man free will is given !
The world is judged, grace never failing,
According to the deeds prevailing.

(*Aboth* III. 19).

The Divine Image.

- (299) Belov'd is man, for he hath been alone
Form'd in the image of his God above !
And this prerogative has been made known
To him by special grace of heav'nly love.

(*Aboth* III. 18).

(300) אַחֲזֹר לַמַּעֲשֵׂה בְּרֵאשִׁית
וְקָדַם לַפְּרָעֲנוֹת !

(זרכות ס"א ')

(301) אֵין אָדָם נִתְפָּס
בְּשַׁעַת צַעְרוֹ !

(ז"ז ט"ז ')

(302) לָפֹם צַעֲרָא
אַגְרָא !

(אזות ה' כ"ו ')

(303) כָּל־הַשָּׂמַח בַּיְסוּרִין שָׂבָאִין עָלָיו
מִבֵּיא יְשׁוּעָה לְעוֹלָם :

(תענית ח' ')

(304) מַה "בְּרִית" הָאִמּוּרָה בְּמַלְחָ—
מַלְחָ מִמִּתְקָת אֶת־הַבָּשָׂר •
אֵף "בְּרִית" הָאִמּוּרָה בַּיְסוּרִין—
יְסוּרִין מִמַּרְקִין כָּל־עֲוֹנָתָיו שֶׁל־אָדָם :
(זרכות ה' ')

(305) יָאָה עֲנִיּוּתָא לִיהוּדָאִי
כְּבִרְזָא סוּמְקָא לְסוּסִיָּא הוֹרָא :

(חגיגה ט' ')

Responsibility.

- (300) Though last in all Creation's plan,
The first for punishment came man.

(*Berachoth* 61a).

Sufferers not Responsible.

- (301) Responsibility should never rest
On him that is by pain or grief oppress'd.

(*Baba Bathra* 16b).

Suffering.

- (302) As present pains,
So future gains !

(*Aboth* V. 26).

Rejoicing in Suffering.

- (303) He in the world salvation brings
Who takes with joy his sufferings.

(*Taanith* 8a).

Suffering Cleanses Sin.

- (304) As by a law of God all meat
By salt is rendered pure and sweet,
So by a law of the great King
All sins are cleansed by Suffering.

(*Berachoth* 5a).

Suffering the Jew's Ornament.

- (305) For Jews Affliction's fit and Need
As a red thong for a white steed.

(*Chagiga* 9b).

(306) חֲזַר הַקְּרוֹשׁ בְּרוּךְ הוּא
עַל-כָּל-מַדּוֹת טוֹבוֹת לַתֵּן לְיִשְׂרָאֵל—
וְלֹא מָצָא אֵלָּא עֲנִיּוֹת :
(חגיגה ט' :)

(307) לָפוּם גַּמְלָא
שִׁיחֲנָא !
(סוטה י"ג :)

(308) הַיּוֹם קָצַר •
וְהַמָּלְאכָה מְרַבָּה •
וְהַפּוֹעָלִים עֲצֵלִים •
וְהַשָּׂקֶר הֶרְבֵּה •
וּבַעַל הַבַּיִת דּוֹחֵק !
(אבות ב' כ')

(309) אַרְבָּעָה צְרִיכִין חֲזוּק וְאֵלּוּ הֵן—
תּוֹרָה וּמַעֲשִׂים טוֹבִים
תַּפְלָה וְדֶרֶךְ אֶרֶץ :
(ברכות ל"ב :)

(310) גַּלְגַּל הוּא
שִׁחוּזָר בְּעוֹלָם :
(שבת קנ"א :)

Test of Israel's Character.

- (306) When God was seeking what should be the test
Of all the virtues Israel possess'd,—
He found that dire affliction was the best.
(Chagiga 9b).
-

Burdens.

- (307) According to the camel's strength and size
Great is the burden that upon him lies.
(Sotah 13b).
-

Brevity of Life.

- (308) Short, alas, how short 's the day!
 Whilst the labour 's much and great!
Yet the workmen idle stay,
Though the guerdon's ample pay,
And the Master will not wait!
(Aboth 11. 20).
-

Courage.

- (309) For these four things all men require
A Hero's courage and his fire,—
To seek true Knowledge, do the Right,
To pray to God, and fight Life's fight.
(Berachoth 32b).
-

The Wheel of Fortune.

- (310) In the world a wheel is found
Ever turning round and round!
(Shabbath 151b).

(311) הָעוֹלָם הֵיזָה רוּמָה לְפָרוֹזְדוֹר

בְּפָנֵי הָעוֹלָם הֵבֵא •

הַתֵּקֵן עֲצָמָךְ בְּפָרוֹזְדוֹר

בְּרִי שְׂתַכְנֶם לְמִרְקָלִין!

(אבות ד' כ"א)

(312) מִי שֶׁלֹא טָרַח בְּעָרֵב שַׁבָּת

מֵהֵיכָן יֵאָכֵל בְּשַׁבָּת?

(ע"ז ג' י')

(313) נוֹחַ לוֹ לְאָדָם שֶׁלֹא נִבְרָא

יֹחֵר מִשְׁנִבְרָא •

וְעַכְשִׁיו שֶׁנִּבְרָא

יִפְשֵׁשׁ בְּמַעֲשָׁיו!

(עירובין י"ג:)

(314) לֹא כָל-אָדָם

זוֹכֶה לְשֵׁתִי שְׁלֵחֹת:

(ברכות ה' :)

(315) כָּל הַמִּקְבֵּל עָלָיו תַּעֲנוּגֵי הָעוֹלָם הֵיזָה

מוֹנְעִין מִמֶּנּוּ תַּעֲנוּגֵי הָעוֹלָם הֵבֵא •

וְכֹל שֶׁאֵינוֹ מִקְבֵּל תַּעֲנוּגֵי הָעוֹלָם הֵיזָה

נוֹתֵנִין לוֹ תַּעֲנוּגֵי הָעוֹלָם הֵבֵא:

(אדר"ב כ"ח ה')

Life and Eternity.

- (311) To the world of future bliss,
Like a vestibule is this ;
In the vestibule prepare,
Enter then the Palace fair !

(*Aboth IV. 21*).

Labour Here, Reward Hereafter.

- (312) If on Friday man doth not prepare,
What shall serve him for his Sabbath fare ?

(*Aboda Zara 3a*).

Is Life Worth Living ?

- (313) 'Twere better man had had no birth,
And ne'er had come to live on earth ;
But since he lives, let him be wise,
And all his actions scrutinize.

(*Erubin 13b*).

Two Banquets.

- (314) 'Tis not to all the privilege is given
To have one banquet here and one in heaven.

(*Berachoth 5b*).

Pleasures.

- (315) Life's earthly pleasures who pursues,
The joys of heaven he shall lose ;
Who earthly pleasures doth resign,
Shall gain eternal bliss divine.

(*Aboth of R. Nathan XXVIII. 5*).

(316) סוף אָדָם לָמוֹת

וְסוֹף בְּהֵמָה לְשַׁחֲטָה •

וְהַכֹּל לְמִיתָה הֵם עוֹמְדִים !

אֲשֶׁרִי מִי שֶׁגָּדַל בַּתוֹרָה

וַעֲמָלוֹ בַּתוֹרָה •

וְעוֹשֶׂה נַחַת רוּחַ לְיוֹצְרוֹ •

וְגָדַל בְּשֵׁם טוֹב

וְנִפְטָר בְּשֵׁם טוֹב מִן־הָעוֹלָם •

וְעָלָיו אָמַר שְׁלֹמֹה בְּחֻכְמָתוֹ—

”טוֹב שֵׁם מִשְׁמֵן טוֹב !”

(ברכות י"ז •)

(317) כָּל־צַדִּיק וְצַדִּיק

נוֹתֵנִין לוֹ מָרֹר לְפִי כְבוֹדוֹ :

(שבת קנ"ג •)

(318) יֵשׁ קוֹנֶה עוֹלָמוֹ בְּשַׁעָה אַחַת •

וְיֵשׁ קוֹנֶה עוֹלָמוֹ בְּכַמָּה שָׁנִים :

(ע"ז י"ח •)

The Aim of Life.

- (316) For cattle waits the slayer's knife ;
 Man's doomed to die, however loth ;
 One common goal awaits them both—
 They needs must quit the stage of life !
 But happy is that man and blest
 Whose toil makes knowledge all his own,
 Who doeth nought but that alone
 Which pleaseth his Creator best ;
 Who lives enjoying a good name,
 Which is far better than good oil,
 And, as the fruits of his life's toil,
 Behind him leaves immortal fame !

(Berachoth 17a).

Heaven.

- (317) A special mansion will in heaven
 To every pious man be given.

(Shabbath 152a).

Eternal Happiness.

- (318) One man may win, in one brief hour,
 His world of future bliss ;
 Another—after struggling hard
 For many years in *this*.

(Aboda Zara 18a).

(319) תָּנָה לוֹ כְּמוֹ שֶׁנִּתְּנָה לָךְ—

בְּטָהֳרָה אַף אֶתָּה בְּטָהֳרָה!

(שבת קנ"ז :)

(320) עָרוֹם נִכְנָם לָהּ

וְעָרוֹם יֵצֵא מִמֶּנָּה—

וְלֹאִי שֶׁתֵּהָא יֵצֵאָה כְּבִיאָה!

(יומא פ"ו :)

(321) רַגְלוֹהִי דְּבַר אֵינֶשׁ אֵינוֹן עֲרַבִּין בֵּיהּ •

לְאַחַר דְּמִיתְּבָעִי תַמָּן מוֹבִילִין יִתִּיה :

(סוכה נ"ג :)

(322) כִּיּוֹן שֶׁהִגִּיעַ קִצּוֹ שֶׁל-אָדָם

הַכֹּל מוֹשְׁלִים בּוֹ :

(נדרים ת"א •)

(323) חָבֵל עַל דְּאֲבָדִין

וְלֹא מִשְׁתַּכְּחִין!

(סנהד' קי"א .)

Purity of the Soul.

- (319) Restore thy Spirit pure to Heaven,
 As pure as when to thee 'twas given !
 (Shabbath 152b).
-

Birth and Death.

- (320) Man enters naked at his birth,
 And naked leaves this life on earth ;
 Would that in sin he were the same
 When he departs as when he came !
 (Yoma 86b).
-

Place of Death.

- (321) A man's own feet are pledged to fly
 And bring him where he's doomed to die.
 (Succah 53b).
-

Helplessness at Death.

- (322) When a man's end is drawing near,
 Then over him all domineer.
 (Nedarim 41a).
-

Loss by Death.

- (323) Alas, that lost to us are men
 Whom we can never find again !
 (Sanhedrin 111a).

(324) בְּכוֹ לְאַבְלִים
וְלֹא לְאַבְדָּה!
שֶׁהִיא לְמִנוּחָה
וְאֲנוּ לְאַנְחָה:

(מו"ק כ"ה:)

(325) כָּל-הַמּוֹרִיד דְּמָעוֹת עַל-אָדָם כְּאִשֶּׁר
הַקָּדוֹשׁ בְּרוּךְ הוּא סוֹפֵרָן וּמְנִיחָן בְּבֵית גִּנְזָיו:
(טבת ק"ה:)

(326) אֶף-עַל-פִּי שְׁשַׁעֲרֵי תַּפְלָה נִנְעָלוּ
שְׁעֵרֵי דְּמָעוֹת לֹא נִנְעָלוּ:
(ב"מ נ"ט')

(327) בְּנֵי אָדָם דּוֹמִים לְעֶשְׂבֵי הַשָּׂדֶה—
הִלְלוּ נוֹעֲצִין וְהִלְלוּ נוֹבְלִין:
(עירובין כ"ד')

(328) כִּד הוּיִנֵּן זוּטְרִין לְגַבְרִי •
הַשָּׂתָא דְּקִשִּׁישָׁנָא לְדַרְדִּיקִי:
(ב"ב נ"ג')

Mourning.

- (324) O weep for us who live to mourn,
 And not for him whom we have lost !
 For *he* has to his rest been borne,
We—in a sea of grief are toss'd.

(*Moed Katan* 25*b*).

Tears over a Pious Man.

- (325) All the tear-drops that are shed
 When a pious man is dead,
 One by one are counted o'er,
 Treasured up in heaven's store.

(*Shabbath* 105*b*).

Efficacy of Tears.

- (326) Though heaven's gates be closed to pray'r,
 To tears they stand wide open e'er.

(*Baba Metsia* 59*a*).

Men are as Grass.

- (327) As the herbs of the field are we mortals each
 day,
 For some are all blooming, some fading
 away !

(*Erubin* 54*a*).

Old Age.

- (328) When we were young, we deemed ourselves
 men ;
 But now, when old, we are schoolboys again.

(*Baba Kama* 92*b*).

(329) טָבִין תִּרִי מִתַּלַּת •

וַי לָהּ לְחַד דְּאִזְלָא וְלֹא אֲתִיא !

(שבת קנ"ב •)

* * *

(330) יִנְקוּתָא—כְּלִילָא דְוִרְדָּא •

סְבוּתָא—כְּלִילָא דְחִלְפִי :

(שבת קנ"ב •)

(331) דְּבָרִים שְׁאָדָם עוֹשֶׂה בִּילְדוּתוֹ

מִשְׁחִירִים פָּנָיו לֵעֵת זְקֻנָּתוֹ :

(שבת קנ"ב •)

(332) בַּמָּדָה שְׁאָדָם מוֹדֵד בָּהּ

מוֹדֵדִין לוֹ :

(סוטה ח' •)

(333) אֵין הַקְדוּשָׁה בְּרוּךְ הוּא דִּן אֶת־הָאָדָם

אֶלָּא בַּשְּׁעָה שְׁעוֹמֵד בָּהּ :

('רוש' ר"ה א')

Youth and Old Age.

- (329) To use two feet instead of three
 Is better far for men ;
 Alas for youth ! when once it goes
 It never comes again !

(Shabbath 152a).

* * *

- (330) Youth is a wreath of roses, white and red ;
 Old age—a crown of thorns upon the head.

*(Shabbath 152a).**Remorse of the Old.*

- (331) The acts men do, when young and gay,
 Will cloud their face when old and grey.

*(Shabbath 152a).**Measure for Measure.*

- (332) With the measure with which man metes to
 men
 It will be measured to him again.

*(Sotah 8b).**Man is Judged.*

- (333) As he is *now*, man's judged on high,
 Not as he may be by-and-by.

(Jer. Rosh Hashana 1).

(334) הַקְדוּשׁ בְּרוּךְ הוּא דִּן אֶת-יִשְׂרָאֵל בַּיּוֹם —

בַּשָּׁעָה שֶׁהֵן עֲסוּקִין בַּמִּצּוֹת •

וְאֶת-הָעוֹבְדֵי כּוֹכָבִים בַּלַּיְלָה —

בַּשָּׁעָה שֶׁהֵן בְּטָלִין מִן-הָעֲבֵרוֹת :

(ירוש' ר"ה א')

(335) מִרְגְּלֵית טוֹבָה הִיְתָה לְאַבְרָהָם תְּלוּיָה בְּצוּאָרוֹ

שֶׁכָּל-חוּלָה שְׂרוּאָה אוֹתָהּ מִיָּד נִתְרַפָּא •

וּבַשָּׁעָה שֶׁנִּפְטָר אַבְרָהָם אָבִינוּ מִן-הָעוֹלָם

נִטְלָה הַקְדוּשׁ בְּרוּךְ הוּא וְנִתְּלָאָה בְּגִלְגָּל חַמָּה :

(ב"ב ט"ז :)

(336) שְׁלֵשָׁה מַפְתָּחוֹת לֹא נִמְסְרוּ לְשָׁלִיחַ —

מַפְתֵּחַ שֶׁל-גַּנָּשִׁים •

וּמַפְתֵּחַ שֶׁל-חַיָּה •

וּמַפְתֵּחַ שֶׁל-תַּחֲתֵית הַמַּתִּים :

(סנהד' קי"ג •)

Israel and the Heathens.

- (334) God judges Israel by day,—
What time His precepts they obey ;
By night the Heathens judges He,—
What time from sinning they are free.

(*Jer. Rosh Hashana* 1).

The Knowledge of God.

- (335) A precious pearl wore Abraham
Around his neck revealed,
And when the sick had gazed on it
Each one at once was healed ;
And when at length the Patriarch
From life had passed away,
God took and hanged that precious pearl
Upon the orb of day.

(*Baba Bathra* 16b).

Special Providence.

- (336) Three Keys are in the hands of Heaven,
Which never are to agents given :—
God makes the rain to fall on earth ;
He guards the woman giving birth ,
And He will cause, when time is sped,
The resurrection of the Dead.

(*Sanhedrin* 113a).

(337) אֵין אָדָם נוֹקֵף אֶצְבָּעוֹ מִלְמָטָה
 אֶלָּא אִם בֶּן מִכְרִיזִין עָלָיו מִלְמָעָלָה :
 (חולין ז' :)

(338) אֶפִּילוֹ בְּשַׁעַת כַּעַסוֹ שֶׁל־הַקְדוֹשׁ בְּרוּךְ הוּא
 זוֹכֵר אֶת־הַרְחָמִים :
 (פסחים פ"ז :)

(339) לְעוֹלָם יִחְזֹר אָדָם וַיֵּשֶׁב בְּעִיר שִׁישִׁיבְתָּהּ קְרוֹבָה •
 שְׁמַתוֹךְ שִׁישִׁיבְתָּהּ קְרוֹבָה עֲוֹנוֹתֶיהָ מוֹעֲטִין :
 (שבת י' :)

(340) אֵין הַקְדוֹשׁ בְּרוּךְ הוּא שֹׁמֵחַ
 בְּמַפְלָתוֹ שֶׁל־רְשָׁעִים :
 (מגילה י' :)

Divine Providence.

- (337) Below not e'en a finger's maimed
Unless above 'tis so proclaimed.

(*Chulin* 7b).

God's Mercy.

- (338) Though this the moment of God's anger—
yet
His tender mercy He doth not forget.

(*Pesachim* 87b).

New Towns.

- (339) Strive thou to dwell within a Town that's
new !
For since 'tis young, its sins will be but
few.

(*Shabbath* 10b).

The Fall of the Wicked.

- (340) The Holy One, who loveth all,
Rejoiceth not when sinners fall.

(*Megilla* 10b).

(341) בְּקִשּׁוֹ מִלְּאֲבֵי הַשָּׂרֵת לֹאמַר שִׁירָה

אָמַר הַקָּרוֹשׁ בְּרוּךְ הוּא —

”מַעֲשֵׂי יָדֵי טוֹבְעִין בָּיָם

וְאַתֶּם אוֹמְרִים שִׁירָה!”

(מגילה י' :)

(342) כָּל-הַכּוֹפֵר בַּעֲבוּדָה זָרָה

נִקְרָא ”יְהוּדִי” !

(מגילה י"ג :)

(343) לוֹחֹת גִּשְׁבָּרוֹ

וְאוֹתֵיזוֹת פּוֹרְחוֹת :

(פסחים פ"ז :)

(344) אֶלְמָלָא נִתְּנָה רִשּׁוֹת לַעֲיִן לִרְאוֹת

אֵין כָּל-בְּרִיָּה יְכוּלָּה לַעֲמֹד מִפְּנֵי הַמַּזִּיקִין :

(ברכות ו' :)

The Drowning of the Egyptians.

- (341) The night when Egypt's host was doomed
to expire,
The angels ministering in Heaven's choir
Prepared to sing their wonted hymns of
praise,
When lo! the Holy One their chanting
stays :—
“ There are my creatures sinking in the deep ;
This is no time to sing, but time to weep.”

(*Megilla* 10b).

Idolatry.

- (342) Who doth idolatry eschew
Is worthy of the name of “ Jew.”

(*Megilla* 13a).

The Tables of Stone.

- (343) The Tables were shattered,
The Letters were scattered.

(*Pesachim* 87b).

Spirits.

- (344) None could stand the sprites that fill the air,
Could the human eye but see them there.

(*Berachoth* 6a).

(345) גַּר לְאַחַד

גַּר לְמֵאָה :

(שבת קכ"ב י')

(346) זִנְיָא לְעֵלְלָא לָא שְׂבִיחָא

לְתִלְיָתָא שְׂבִיחָא :

(חגיגה ה' י')

(347) כָּסֶף —

מִטְהֵר מִמְּזֵרִים :

(קידושין ע' י')

(348) נִכְנָם יֵין

יֵצֵא סוֹד :

(עירובין ס' ה' י')

(349) שְׁבִקוּ לְרוּיָא

דְּמִנְפְּשִׁיה נָפִיל !

(שבת ל"ב י')

Economy.

- (345) The lamp that imparteth to one man its
light
Can impart it to many and shine just as
bright.

(*Shabbath* 122a).

False Economy.

- (346) You lack the cash to buy the needed fare,—
Yet cash for what is needless you can spare.

(*Chagiga* 5a).

Wealth.

- (347) The magic pow'r of Gold is sure
To make the most ignoble pure.

(*Kiddushin* 70a).

Drink.

- (348) To drink is a folly as well as a sin—
The secret goes out when the wine has come
in.

(*Erubin* 65a).

The Inevitable.

- (349) Leave the drunkard, touch him not at all !
For the drunkard of himself will fall.

(*Shabbath* 32a).

(350) בַּמָּתָא שְׁמַאי •

בְּלֹא מָתָא תוֹתְבֵאי :

(שנת קמ'ה :)

(351) חֲסֵרִיהַ לְגִנְבָּא

נַפְשִׁיהַ לְשִׁלְמָא נְקִיט :

(סנהדרין כ'ז •)

(352) מִפּוּמְפְּדִיתָא אַתְּ

דְּמַעֲיָלִין פִּילָא בְּקַפָּא דְּמַחֲטָא :

(ב"מ ל"ח :)

(353) קִדְרָא דְּבִי שְׁתַּפִּי

לָא קִרִּירָא וְלֹא חֲמִימָא :

(עירובין ג' •)

(354) בּוֹאוּ וְנַחֲזִיק טוֹבָה לְרַמָּאִין !

שְׂאֵלְמָלִיא הֵן הֵיינו חוֹטְאִין בְּכָל־יוֹם :

(כתובות ס"ח •)

The Apparel oft Proclaims the Man.

- (350) I'm honoured at home for myself and my
name,
But abroad—for my garments and not for
my fame.

(*Shabbath* 145*b*).
—————

Making a Virtue of Necessity.

- (351) A thief, without a chance to steal,
An honest man will try to feel.

(*Sanhedrin* 22*b*).
—————

Smartness.

- (352) Thou art from Pumbaditha, where they try
To pass an elephant through a needle's eye.

(*Baba Metsia* 38*b*).
—————

Partners.

- (353) When partners own and boil a pot,
'Tis never cold and never hot.

(*Erubin* 3*a*).
—————

Impostors.

- (354) Let's be grateful to impostors
Who deceive us on our way!
If it were not for impostors
We'd be sinning every day.

(*Kethuboth* 68*a*).
—————

(355) יום שֶׁנִּבְרָא בוֹ אָדָם הָרֵאשׁוֹן
 בֵּינָן שֶׁשָּׁקְעָה עָלָיו חֲמָה אָמַר—
 “אִי לִי! שָׁמָּה בְּשָׁבִיל שְׁפָרְחָתִי
 עוֹלָם חֲשֵׁךְ בַּעֲדִי וְחֹזֵר לָתֵהוּ וּבָהוּ •
 וְזוֹ הִיא מִיתָה שֶׁנִּקְנְסָה עָלַי מִן־הַשָּׁמַיִם •
 הִזָּה יוֹשֵׁב בְּתַעֲנִית וּבּוֹכָה כָּל־הַלַּיְלָה
 וְחֹהָה בּוֹכָה כְּנִגְדּוֹ •
 בֵּינָן שֶׁעָלָה עֲמוּד הַשֹּׁהַר אָמַר—
 “מִנְהֵגוֹ שֶׁל־עוֹלָם הוּא!”

(ע"ז ס' י')

(356) עוֹלָם כְּמִנְהֵגוֹ נוֹהֵג •
 וְשׁוֹטִים שֶׁקִּלְקְלוּ
 עֲתִידִין לָתֵן אֶת־הַדִּין :

(ע"ז כ"ד :)

The First Sunset Seen by Adam.

- (355) Thus Adam cried when first he saw
 The setting of the sun :—
 “ Ah me ! perhaps ’tis through my sin,
 That grievous sin I’ve done,
 The world grows dark and now returns
 To its chaotic state— ;
 This is the death decreed by Heaven
 To be my bitter fate ! ”
 Throughout that night he sat and prayed,
 As sat and prayed his bride ;
 All night he fasted and he wept,
 Eve weeping at his side.
 But when at dawn he saw again
 The precious light of day,
 With grateful heart he then exclaimed,—
 “ This is but Nature’s way ! ”
(Aboda Zara 8a).
-

Course of Nature Uniform.

- (356) Ne’er from its course will Nature bend,
 Though fools against God’s laws offend !
 But of their folly and offence
 Those fools shall take the consequence.
(Aboda Zara 54b).

(357) גָּדוֹל יוֹם הַנִּשְׁמַיִם

כִּיּוֹם שֶׁנִּבְרָאוּ בוֹ שָׁמַיִם וָאָרֶץ :

(תענית ז' :)

(358) הַנֶּעֱלָבִים וְאֵינָם עוֹלָבִים •

שׁוֹמְעִים חֲרַפְתָּם וְאֵינָם מְשִׁיבִים •

עוֹשִׂים מֵאֲהָבָה •

וּשְׂמֵחִים בְּיַסּוּרִים • —

עֲלֵיהֶם הַכָּתוּב אוֹמֵר —

”וְאוֹהֲבֵיו כָּצִאת הַשָּׁמַשׁ בְּגִבּוֹרָתוֹ” :

(יומא כ"ג •)

(359) אֵין בֵּין הָעוֹלָם הַזֶּה לִימּוֹת הַמַּשִּׁיחַ

אֶלָּא שֶׁעָבֹד מַלְכוּת בְּלָבָד :

(ברכות ל"ד :)

Natural and Supernatural.

- (357) The day when rain's descending is as great
As when did God the heav'n and earth create.
(*Taanith 7b*).
-

The Friends of God.

- (358) Those who, being persecuted,
In return ne'er persecute ;
Those who hear themselves offended
Yet are patient and are mute ;
Those who act from purest motives,
Doing good from love of God ;
Those who suffer and are cheerful,
Welcoming the chastening rod,—
Such are they of whom says Scripture,
“ *And His Friends, at noontide bright,
Shall shine forth in strength and glory
As the sun doth in his might !* ”
(*Yoma 23a*).
-

The Messianic Time.

- (359) The Messianic time in this alone
Will be distinguished from the present
day,—
No Tyrant then shall sit upon a throne,
And all Oppression shall have passed away.
(*Berachoth 34b*).

(360) לֹא עָלֶיךָ הַמְּלָאכָה לְגִמּוֹר
 וְלֹא-אֶתָּה בֶן-חֹרִין לְהַבְטִיל מִמֶּנָּה!
 אִם לְמִדַּת תּוֹרָה הִרְבָּה
 נֹתְנִים לָךְ שְׂכָר הִרְבָּה •
 וְנֶאֱמָן הוּא בֶּעַל מְלֹאכֶתְךָ
 שִׁישֵׁי שֵׁלֶם לָךְ שְׂכָר פְּעֻלָּתְךָ •
 וְדַע שְׁמִיתָן שְׂכָרָם שֶׁל-צַדִּיקִים
 לְעֶתִיד לָבוֹא :

(אבות ב' כ"א)

Without Haste, Without Rest.

(360) Not thine the labour to complete,
And yet thou art not free to cease !
Hast thou much knowledge gained, thy sweet
Reward as largely shall increase.
And faithful is thy Lord in heaven,
Who will requite thy labour great ;
But know ! rewards, to good men given,
Are given in a future state.

(Aboth II. 21).



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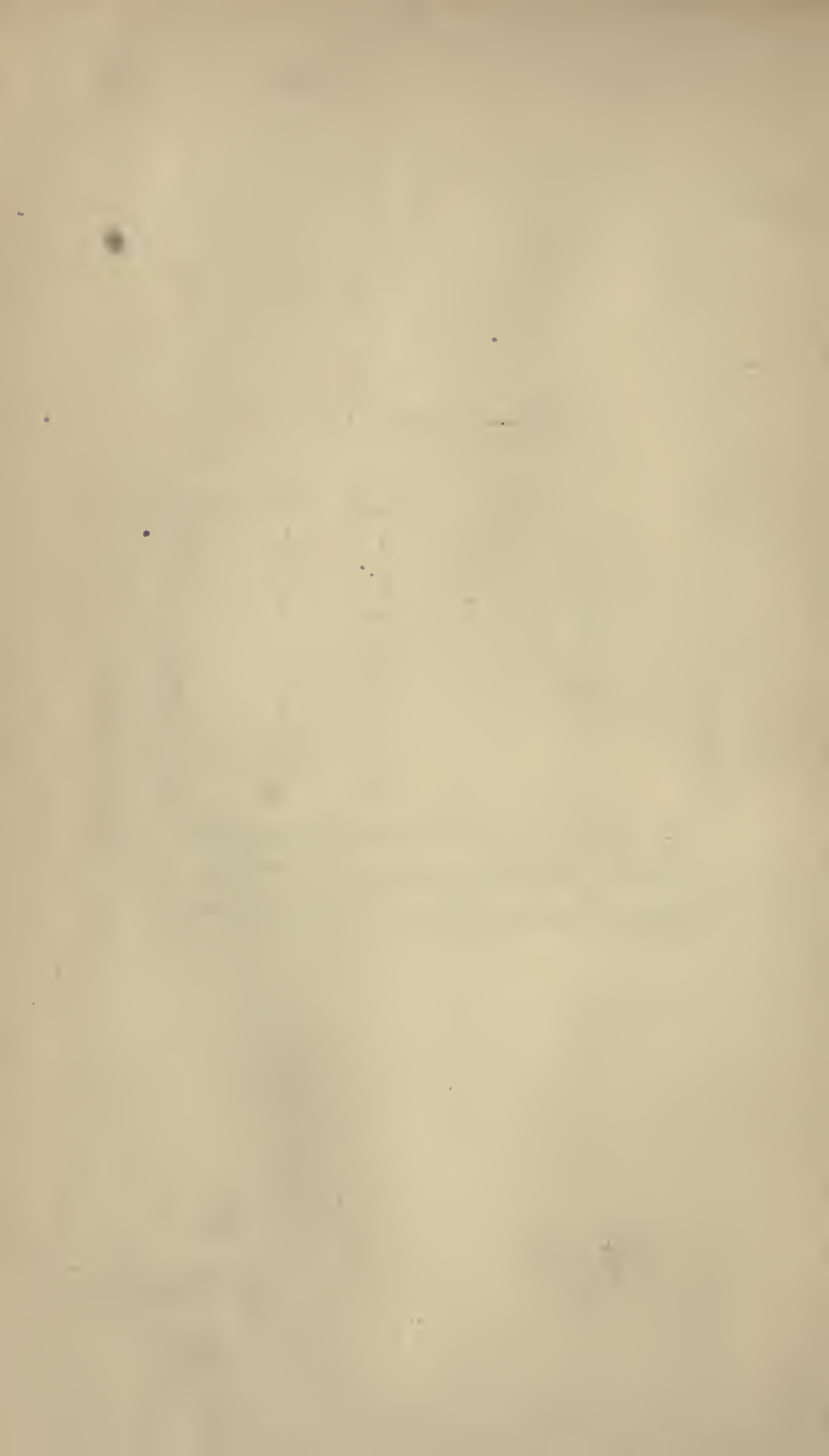
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